

The Twentieth Century Christian by Robert E. Speer

Volume LXXXVI



THE CONGREGATIONALIST

Boston Saturday 12 January 1901

THE HEIGHTS BEYOND

*LET the strong soul aspire, and boldly climb
The hills that seem to bound the world at even,
Lo, there are hills beyond, that like the clouds
Quiver in violet mists and melt in heaven.
Still let him follow, follow, where sublime
Crag after crag among their icy crowds
Point into space, still over them will shine
The separating azure that shall be
Beyond his utmost, and the paths divine
Beyond the treading of his feet; and he
Shall find the heavens higher than their gleams,
Higher the thoughts of God than any dreams.*

*Shall he lose heart then on his joyous quest,
Droop as a leaf where the worm drills a way?
Nay, for forever and forever rest
Before him, limitless in lines of light,
Bathed in a loveliness of perfect day,
Those shining paths where an Almighty Hand
Beckons him on from far to farther height,
Where love and hope and faith and joy have spanned
The gulf between, till full of a new might,
He turns with sweeter life and warmer glow
And holds his hand to those that climb below!*

Written for The Congregationalist by
HARRIET PRESCOTT SPOFFORD

The Business Outlook

The business of stock-taking and preparing for the new year has interfered quite extensively with general trade, with the result that the latter has been quiet in nearly all lines. The year 1900 has gone into history as one of the most prosperous this country has ever seen, and the present year has been begun with a great degree of confidence on the part of all classes, which has rarely been equaled. Colder weather has proven a stimulant to retail trade in winter goods, and a continuance of seasonable weather will no doubt operate to clean up the shelves and counters of those engaged in these lines of business. Some large sales in steel rails at full prices are noted, and the iron and steel mills generally are busy, although new business is not going forward in the volume that some of the more sanguine ones expected.

Cereals, notably wheat, and provisions, have shown an advancing tendency and materially higher prices are being talked for wheat.

Railway earnings continue to be maintained and are showing well for this season of the year. A feature of every closing year is the increase in failures, although this year these are mostly small in character. The year 1900 as a whole was not at all discouraging with regard to commercial disasters.

Spring trade in prints and ginghams has started up in a fairly good fashion in this city, while wool is dull and prices inclined to be easy. All branches of the leather trade are apparently in excellent condition. Shoe jobbers for the moment are quiet, but shoe manufacturers have booked a large business, and, as noted above, more seasonable weather has helped the retail trade.

December bank clearings were swelled by very active stock speculation and heavy payments through the banks, incident to the closing of the year, clearings for December aggregating \$9,011,843,815, the largest monthly total ever recorded, nearly four per cent. in excess of November, 1900.

What was said a week ago regarding the speculative situation applies equally well now. Affairs in Wall Street are booming as never before, and the general public seems to have been completely inoculated with the virus of speculation. The break in prices of last Thursday and the enormous recovering on the following day must be taken as conclusive evidence of the enormous power which is under the present boom in the stock market.

There are indications that a more active period is at hand here in Boston.

Yale University offers to the students and faculty of the Berkeley Divinity School, Middletown, Ct., if it will move to New Haven, the free use of the university library, free attendance on all university lectures, and attendance on courses of graduate instruction at a nominal fee charged to students in the professional schools of the university; and it promises that the divinity school officers will be consulted by the authorities of the university in matters relating to theological education.

Have you eaten too much?

Take Horsford's Acid Phosphate.

If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

GATES' Eighth Annual TOUR TO MEXICO

ALL EXPENSES INCLUDED

Leaving Boston Feb. 5th and 18th, by Special Train for Mexico, visiting ALL PRINCIPAL POINTS IN OLD MEXICO, also including the

GRAND CANON of ARIZONA

with optional SIDE TRIP to CALIFORNIA

ALL ARRANGEMENTS HIGH-CLASS

For programme and particulars, apply to

W. H. EAVES, New England Agent

201 Washington St., Boston. Tel. 3956

Railroads and Excursions

RAYMOND & WHITCOMB'S TOURS.

ALL TRAVELING EXPENSES INCLUDED.

SPECIAL MIDWINTER TOUR

—TO—

CALIFORNIA

A party will leave Boston Thursday, January 31, and visit Memphis, New Orleans, San Antonio, El Paso, Juarez, Mex., Tucson, Riverside, Redlands, San Diego, Los Angeles, San Francisco, Santa Cruz, Monterey, San Jose and San Rafael. The return journey includes the Sierra Nevada by daylight, Salt Lake City, the Gorges and Canons of Colorado by daylight, Manitou Springs, the Garden of the Gods and Denver. Business men and their families and ladies can see all important points without waste of time, traveling luxuriously in an elegant vestibuled train under escort of experienced conductors, the entire round trip occupying 37 days.

PRICE \$360.

Other tours to California, Mexico, Cuba, Nassau, Florida, Porto Rico, Europe, Japan, China, the Hawaiian Islands, etc.

Send for book, mentioning trip desired.

Railroad Tickets good on Regular Trains, with Drawing-Room and Sleeping-Car reservations, and Steamship Tickets to all points.

RAYMOND & WHITCOMB,

296 Washington St., opp. School St., Boston, Mass.

25 Union Sq., N. Y. 1005 Chestnut St., Philadelphia.

103 Adams St., Chicago.

THE LUXURIOUS EVERY-DAY TRAIN

—TO—

California

—THE—

Overland Limited

Leaves Chicago 6.30 P. M.

VIA

Chicago & North-Western
Union Pacific and
Southern Pacific System

THE BEST OF EVERYTHING

SEND FOR BOOKLET
"CALIFORNIA ILLUSTRATED" TO

461 Broadway, - New York 435 Vine St., - Cincinnati
601 Ches't St., Philadelphia 507 Smith' Id St., Pittsburg
368 Washington St., Boston 234 Superior St., Cleveland
301 Main St., - Buffalo 17 Campus Martius, Detroit
212 Clark St., - Chicago 2King St., East, Toronto, Ont.

EUROPE AND THE ORIENT

H. CAZE & SONS—57th YEAR

High class tours under personal escort leave New York at frequent intervals for an extended tour through Southern France and Italy.

64 Days. All Expenses \$490

Egypt, Holy Land, Turkey and Greece

76 Days. All Expenses \$620

NILE TOURS

The newest and best on the Nile.

All Expenses, including all excursions, \$171.50

For programmes and full information apply to

W. H. EAVES, New England Agent,
201 Washington St., Boston. Tel. 3956.

ORIENTAL TRIP.

EGYPT, PALESTINE, TURKEY and GREECE.

Extended Nile and Palestine trip at the best season and in the best way. Address

DUNNING & SAWYER,
106 Congregational House, Boston, Mass.

Railroads and Excursions

DOMINION EUROPE LINE for



FAST TWIN SCREW SERVICE.

Boston to Queenstown and Liverpool.

Commonwealth (new), 13,000 tons. Jan. 16, Feb. 13.
New England, 11,600 tons. Jan. 30, Feb. 27.
Saloon, \$60 upwards; 2d saloon, \$37.50 upwards. For passage and further information, apply to

Richards, Mills & Co., 77-81 State St., Boston.

GOING ABOARD ON A BICYCLE TRIP?

Send for "Bicycling Notes for Tourists Abroad."

LEYLAND LINE

Every Wednesday,

BOSTON TO LIVERPOOL.

First Cabin, \$40, \$45 upwards, depending on steamer.

Splendid steamer "Devonian" (new) 11,000 tons, Jan. 16; "Winifredian" (new), 10,500 tons, Jan. 23; "Cestrian" 9,000 tons, Jan. 30; Bohemian (new), 9,500 tons, Feb. 13.

F. O. HOUGHTON & CO., Gen'l Agents,
115 State Street, Boston.

"New Century"

VACATION EXCURSION

Scotland, England, Ireland, Belgium, France, etc.

JULY-AUGUST, 1901

Under management of Frank C. Clark, New York City. Party organized and accompanied by

Rev. Dr. A. Z. CONRAD, 772 Main St., Worcester, Mass.

\$250 and upwards.

Send for Book of the Excursion—Superb.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 807 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggins, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tilligheast, Sec., 45 Milk St., Boston.

BOARD of MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL of MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD of PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Charles H. Beale, Treas., "The Warren," Roxbury.

If you have tried all the other prepared foods for infants and failed, try Mellin's Food and succeed. It makes milk like mother's milk.

To persons of bilious or gouty habit Henry's Calined Magnesia is an immediate help. Established 1772. All druggists'.

QUICK TIME TO PINEHURST, N. C.—Southern Railway, only route operating Pullman sleeping cars into Pinehurst. Apply to George C. Daniels, N. E. P. A., 228 Washington Street, Boston.

GOOD FOR FIFTY YEARS—Every one who cares to see a handsome dining table should turn to another column of this paper and find the announcement headed Half-Century Piece. It gives an engraving and description of one of the noblest royal oak tables that Boston has ever seen. It has been designed by the Palme Furniture Company especially for their Thanksgiving trade, and fittingly commemorates the introduction of the new century.

NEW YORK AND FLORIDA LIMITED, via Pennsylvania and Southern Railway, resumes service Jan. 14. Leave New York 12.40 P. M. daily, except Sunday. Dining, compartment, observation and drawing-room sleeping cars, New York to St. Augustine; also carrying drawing-room sleeping car, New York to Aiken, Augusta and Port Tampa. Diagrams now open. Apply to George C. Daniels, N. E. P. A., 228 Washington Street, Boston.

WHAT we eat is intended to nourish and sustain us, but it must be digested and assimilated before it can do this. In other words, the nourishment contained in food must be separated by the digestive organs from the waste materials and must be carried by the blood to all parts of the body. We believe the reason for the great benefit which so many people derive from Hood's Sarsaparilla lies in the fact that this medicine gives good digestion and makes pure, rich blood. It restores the functions of those organs which convert food into nourishment that gives strength to nerves and muscles. It also cures dyspepsia, scrofula, salt rheum, boils, sores, pimples and eruptions, catarrh, rheumatism and all diseases that have their origin in impure blood.

YOUR best work cannot be done unless you have good health. You cannot have good health without pure blood. You may have pure blood by taking Hood's Sarsaparilla now. You cannot realize the good it will do you until you try it. Begin taking it today and see how quickly it will give you an appetite, strength and vigor and cure your rheumatism, catarrh or scrofula.

ALL liver ills are cured by Hood's Pills. 25c.

WE believe that we can offer the most unique

20th CENTURY

Souvenir to the Christian public in the form of an Illuminated Reprint of

The Golden Opportunity

which appeared in our 5 January issue.

This beautiful sentiment, written by Mr. Rankin, at the request of the Editor of *The Congregationalist*, is worthy to stand beside the famous "Symphony" of Channing and the "Footpath to Peace," by van Dyke.

We have reprinted it in colors and gold, on plate paper, mounted on dark green bristol board, with silk cord complete for hanging, securely packed for mailing.

Price 25 cts. postpaid.

Address

The Congregationalist,

14 Beacon Street, Boston.

THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

CONTENTS

EDITORIAL:

The Christian World	87
Current History	89
Christianity Triumphant	91
The Negro and His Future	91
The Commonwealth of Australia	91
Neglected Duties	92
In Brief	93

CONTRIBUTIONS:

The Heights Beyond—cover poem. Harriet Prescott Spofford	53
The Twentieth Century Christian—What Shall He Be. I. In Thought. Robert E. Speer	63
Some Observations in Old Mexico. Rev. J. L. Barton, D. D.	64
Faith in New Scientific Touch with Nature. Rev. Newman Smyth, D. D.	65
Old Bowen's Legacy. II. Edwin Asa Dix	66

HOME:

Rachel—a selected poem	69
A Mother's Unwritten Essay. Annie Hamilton Donnell	69
Closet and Altar	70
The Half-hour Clock	70
Waymarks for Women	70
The Conversation Corner. Mr. Martin	71

THE SUNDAY SCHOOL—Lesson for Jan. 20

FOR ENDEAVORERS—Topic for Jan. 20-26

THE CHURCH PRAYER MEETING—Topic for Jan. 13-19

Editorial Comment

LITERATURE

BROADSIDE—New Hampshire:

The Initial Utterance of the New Executive	76
Four Banner Towns	76
Dedication of Immanuel Chapel, Concord	76
From Nashua Churches	76

LIFE AND WORK OF THE CHURCHES:

Watch Night in the Churches	77
An Ingathering at Dorchester, Second	77
Laymen's Successful Bible Classes. I.	77
A New Haven Dedication	78
Vermont's Union Twentieth Century Convention	78
Movements in Missouri	78
A City Edifice in the Country	79
End-of-the-Century Debt-raising	79
Among the Seminaries	79

LETTERS:

In and Around New York	68
Chicago and the Interior	68

MISCELLANEOUS:

The Business Outlook	54
In and Around Boston	65
Sailors in Large Numbers Seeking the Light	72
Our Readers' Forum	73
In Memory of Drs. Hamlin and Park	75
Marriages and Deaths	80
Meetings and Events to Come	80
Tangles	82
Home Missionary Fund	82
Woman's Board Prayer Meeting	82
Interdenominational Views	83

THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

Published every Saturday at 14 Beacon Street, Boston.

PER YEAR IN ADVANCE, \$5; 2 YEARS, \$8; 5 YEARS, \$10. SINGLE COPY, TEN CENTS.

IF PAYMENT IS DELAYED, \$3.50 PER YEAR.

ONE OLD AND ONE NEW SUBSCRIPTION, \$5.00.

CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

On Trial, 6 Months, \$1.00; 3 Months, 25 cents

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance. CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address. DISCONTINUANCE.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrears must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract. READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

W. L. GREENE & CO., Proprietors, Boston

Entered as second-class mail. Composition by Thomas Todd

A Safe Investment.

FIVE PER CENT.
FIRST MORTGAGE GOLD BONDS

The Bellows Falls & Saxtons River Street Railway Company.

For sale at par and accrued interest from Dec. 1st. Six months' operation of the road have demonstrated their intrinsic value. For further particulars, apply to

JOEL H. HOLTON, Bellows Falls, Vt.

6% NET FIRST GOLD MORTGAGES
on Improved Red River Valley Farms. Loans to actual settlers only. 18 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$200,000 invested. None but SAFE, PROMPT PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent,
303 Century Building, Minneapolis, Minn.

6% FIRST FARM MORTGAGES
per annum clear of taxes or other expense; every dollar secured by worth three times the amount of the loan. Guaranteed titles; personal examination of all securities. 17 years' successful experience without the loss of a dollar to our clients. Write for particulars and list of loans.

E. J. LAMDER & CO. (Est. 1883), Grand Forks, N. D.

DEFAULTED MORTGAGES
AND
WESTERN LANDS
BOUGHT FOR CASH.
Kansas, Nebraska and Dakota properties preferred. Correspondence solicited.
S. K. HUMPHREY,
640 Exchange Bldg., Boston, Mass.

SAFE PAYING INVESTMENTS

FOR ANY SUM; in Real Estate; Gold Mortgages; Tax Certificates or Mining Shares. For particulars, address

FIDELITY INVESTMENT CO., Tacoma, Wash.

MONEY WANTED FOR INVESTMENT

I offer gilt-edged Minnesota farm and village loans, yielding 5 to 5 1-2 per cent. interest per annum net to investor. Correspondence and closest investigation invited. LEWIS C. SPOONER, Attorney at Law, Spooner Block, MORRIS, MINN.

6% LOANS on Red River Farm Lands, the richest, surest and most productive section of any state in the U. S. First mortgages only. Profit and safety assured. Reference First National Bank of Langdon. Correspondence and investigation solicited. Address **ALLERT & WINTER, Langdon, North Dakota.**

HOME INSURANCE COMPANY

OF NEW YORK,
OFFICE: 119 BROADWAY.

Ninety-Third Semi-Annual Statement, Jan., 1900.

SUMMARY OF ASSETS.	
Cash in Banks.....	\$600,877.51
Real Estate.....	1,753,973.56
United States Bonds.....	1,932,500.00
State Bonds.....	25,000.00
City Bonds.....	721,302.49
Rail Road Bonds.....	1,076,318.00
Water Bonds.....	93,200.00
Gas Stocks and Bonds.....	143,000.00
Rail Road Stocks.....	4,848,735.00
Bank Stocks.....	318,000.00
Trust Co. Stocks.....	107,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	194,250.00
Loans on Stocks, payable on demand.....	234,125.00
Premiums uncollected and in hands of Agents.....	602,322.94
Interest due and accrued on 1st January, 1900.....	49,514.29
\$12,808,395.95	
LIABILITIES.	
Cash Capital.....	\$5,000,000.00
Reserve Premium Fund.....	4,551,073.00
Reserve for Unpaid Losses and Claims.....	795,386.54
Net Surplus.....	4,631,936.41
\$12,808,395.95	

Surplus as regards policy holders - \$7,631,936.41
D. A. HEALD, President.
J. H. WASHBURN, E. G. SNOW, Vice-Presidents.
T. H. GREENE, A. M. BURTIS, Secretaries.
H. J. FERRIS, W. H. CHENEY, Asst. Secretaries.
E. H. A. CORREA, F. C. BUSWELL, Jr.

NEW YORK, January 9, 1900.

MASSACHUSETTS, BOSTON.

College of Physicians and Surgeons.

Equal Privileges for Men and Women. Allowance for service in Hospital and Dispensary. 20th year opens Sept. 19. AUGUSTUS F. CLARKE, A. M., M. D., Dean, Shawmut Ave., near Massachusetts Ave. Send for Catalogue.

FRYE SCHOOL

For Boys. Best preparation for Colleges and Scientific Schools. The principal will take a few more boys into his family. For particulars and terms, address LA ROY F. GRIFFIN, Principal, 1068 Boylston St., Boston.

Seven Large Editions in Seven Months

"DEACON BRADBURY"

By EDWIN ASA DIX

Whose novel, "Old Bowen's Legacy," is now beginning in this paper.

"An ideal characterization."—*Philadelphia Item*.

"One of the strongest books of the season."—*Philadelphia North American*.

"Judging from what the critics say about it, it is likely to become as popular as Mr. Westcott's great story, 'David Harum,' which has been the success of recent years."—*Atlanta Constitution*.

"A very strong story; one of the kind that provokes discussion."—*Buffalo Commercial*.

"A more convincing picture of American village life has never been written."—*Chicago Times-Herald*.

Readers of *The Congregationalist*, especially, will be interested in "Deacon Bradbury" because many of the same characters appear in that book and in "Old Bowen's Legacy," and the scene of both stories is laid in the same New England village. "Deacon Bradbury" is a profound study of a man of iron will and inflexible integrity, living in a village where religion is a vital factor in the life of the community. How the faith of this God-fearing farmer and pillar of the church comes to be shaken to its foundations by the supposed backsliding of an only son, and what are the consequences to himself and others of the spiritual conflict into which he finds himself precipitated, the author tells with insight and intellectual sympathy.

EDWIN ASA DIX,

the author of "Deacon Bradbury" and "Old Bowen's Legacy," is about forty years of age, and was born, and formerly lived, in Newark, N. J. He was graduated in 1881 at Princeton, where he took the highest honor in his class, winning the first place in scholarship, and being made Latin salutatorian, and a Fellow in History. He is a lawyer by profession, though he has not practiced for a number of years. He was at one time literary editor of *The Churchman*.

Mr. Dix has lived in different parts of this country, has visited Europe many times, and has made a tour around the world. He knows the Green Mountains well, but his story of a Vermont farmer was written in the Alps.

12mo, 288 pages, cloth, \$1.50. Sold everywhere.

THE CENTURY CO., Union Square, New York

Do You Study the Bible?

Is Your Work Planned for the New Year?

CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST

By ERNEST D. BURTON and SHAILER MATHEWS, Professors, The University of Chicago

Is now ready in book form from corrected and revised plates. Is excellent for the individual student, and is adapted for use in College and Academy Classes, Bible Clubs, and Advanced Bible Classes.

The studies contain: (1) an analysis of the Gospel narrative; (2) concise notes of information on matters about which accurate knowledge is not easily obtained; (3) brief interpretation of the Gospels, constituting a compendious Commentary on the Four Gospels; (4) geographical and chronological explanations; (5) specific directions for study, and for the student to construct a short Life of Christ of his own; (6) questions with each section which lead the student into an understanding of the Gospel history.

300 Pages, 8vo. Cloth, \$1.00.

For sale by book dealers or sent on receipt of the price by the publishers,

THE UNIVERSITY OF CHICAGO PRESS, - - CHICAGO, ILLINOIS

HUSTLING YOUNG MAN can make \$60 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars. CLARK & CO., 4th and Locust Sts., Philadelphia, Pa.

STEWART'S
Duplex Safety Pins

Fasten from either side, but do not slip through. Effective guard. Imitated but not duplicated by any other maker.



Patented
GUARDED SPRING
PREVENTS ALL CATCHING
OR TEARING OF MATERIAL
Ten Sizes

Have
"Consolidated Safety Pin Co."
On Every Card

None Genuine without our Name on Card
If dealers cannot supply you, send three two-cent stamps for sample of twelve assorted sizes.

CONSOLIDATED SAFETY PIN COMPANY,
Box 160, Bloomfield, N. J.
ALSO MAKERS OF HOLDFAST HAIRPINS

MEMORY TRAINING.

A complete and Practical System for Developing and Confirming the Memory. By Wm. L. Evans, M. A. (Glasg.) 1 Vol., 12mo, cloth. Price, \$1.25.

A. S. BARNES & CO., 156 Fifth Ave., N. Y.

WANTED. Men to represent us. Weekly salary or guarantee paid. Give age and references.

DODD, MEAD & COMPANY, New York City.

THE DEMAND FOR
THE BIBLE ALONE
EXCEEDS THAT FOR GOSPEL HYMNS.

THEIR SUCCESSOR

SACRED SONGS No. 2

is one of the strongest and most desirable collections of this series, containing over 200 of the latest and best songs, now offered for Revival, Prayer, Young People's Meetings and Sunday Schools.

Same styles and prices as "Sacred Songs No. 1," of which over 780,000 copies have already been sold. Price \$25 per 100. Sample copy, post free, 20 cents.

THE BIGLOW & MAIN CO., New York and Chicago.

THE FISK TEACHERS' AGENCIES.

4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.; Washington; Chicago; Minneapolis; San Francisco; Los Angeles. Manual Free. EVERETT O. FISK & CO.

The Minister Who Reads In Professional Lines

Should be familiar with

The Professional Reading Courses of
The Bible Students' Reading Guild,
in use by seven hundred ministers.

Ten subjects ready. Lists selected by Council of Seventy. Special Reviews of each book.

The Biblical World, the largest and best Biblical magazine in the country. FREE to all members of the Guild. Membership fee \$2.00 per year.

For announcement of the Guild and the prospectus of the Biblical World for 1901, address

THE AMERICAN INSTITUTE OF SACRED LITERATURE,
WILLIAM R. HARPER, Principal,
Hyde Park, Chicago, Ill.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

A Minister of some years' successful pastoral experience who is now desiring to correspond with some church seeking a pastor. Address Pastor, *The Congregationalist*.

The Farmers' Loan and Trust Company.

Chartered 1822.

Nos. 16, 18, 20 & 22 WILLIAM STREET,
New York.

CAPITAL AND SURPLUS,
\$6,800,000

The Company is a legal depository for moneys paid into Court, and is authorized to act as Executor, Administrator, Trustee, Guardian, Receiver, and in all other Fiduciary capacities.

Receives deposits upon Certificate of Deposit, or subject to check and

Allows Interest on Daily Balances.

Acts as Trustee under Mortgages made by Railroad and other Corporations, and as Transfer Agent and Registrar of Stocks and Bonds.

Manages Real Estate and lends money on bond and mortgage. Acts as Agent for the transaction of any approved financial business.

EDWIN S. MARSTON, President.

THOS. J. BARNETT, 2d Vice-President.

SAMUEL SLOAN, JR., Secretary.

AUGUSTUS V. HEELY, Ass't Sec'y.

WILLIAM B. CARDOZO, Ass't Sec'y.

CORNELIUS R. AGNEW, Ass't Sec'y.

BOARD OF DIRECTORS.

Samuel Sloan,
William Waldorf Astor,
S. S. Palmer,
D. O. Mills,
Robert F. Ballantine,
Franklin D. Locke,
George F. Baker,
Charles A. Peabody, Jr.,
Hugh D. Auchincloss,
D. H. King, Jr.,
Henry Hentz,
Robert C. Boyd,
James Stillman,

Moses Taylor Pyne,
Henry A. C. Taylor,
E. R. Holden,
William Rowland,
Edward R. Bacon,
H. Van R. Kennedy,
Cleveland H. Dodge,
John L. Riker,
Daniel S. Lamont,
A. G. Agnew,
Archibald D. Russell,
P. A. Valentine,
Edwin S. Marston.

van Houten's Cocoa

contains more digestible nourishment than the finest Beef-tea.
For Breakfast, Luncheon, or Supper, it is unequalled.
Sold at all grocery stores—order it next time.

THE CONGREGATIONALIST

Volume LXXXVI

Boston Saturday 12 January 1901

Number 2

The Christian World

"A Dollar a Minute" There was an unconscious parable in this reply of a prominent business man, when asked to delay his going. "I cannot stop; my time is worth a dollar a minute!" His estimate would seem to deny Dr. Young's familiar lines:

On all important time, through every age,
Tho' much and warm, the wise have urged, the man
Is yet unborn, who duly weighs an hour.

But "so should all speak"; why is not the money comparison a good way to emphasize the value of the moments we often fritter away like a spendthrift? Though the century seems young and long, its months and years—so far as we own or use them—will fly away as the months and years of the past century have done. We cannot stop them—we can only essay to use them wisely. "A dollar a minute!"

Youth is not rich in time, it may be, poor;
Part with it as with money, sparing; pay
No moment, but in purchase of its worth.

Father Osborne's Protest The late ex-Governor Wolcott of Massachusetts was a member of the congregation worshipping in King's Chapel. This was the first Episcopal church building erected in Massachusetts Bay Colony, and here organized Unitarianism in New England began. This church, in order to maintain the title to its property, is still obliged to conduct worship according to the forms of the Episcopal Church, and uses a modified version of the prayer-book. King's Chapel having a small audience-room, the use of Trinity Church was offered by its rector, Dr. Donald, for the funeral services of the ex-governor. The offer was accepted, greatly to the advantage of the officials of the state and the many public men who desired to be present at the last rites of a man honored and loved by all. The services were conducted by Rev. H. N. Brown, the pastor of King's Chapel. Whereupon Reverend Father Osborne, rector of the Church of St. John the Evangelist, in a sermon to his congregation, expressed the sorrow, indignation and shame of Episcopalians because of the "profanation" of Trinity Church by funeral services conducted by a Unitarian. Of course the indignant remonstrance of the "Father" has provoked much indignation against him, which, perhaps, hardly does justice to his sincerity or appreciates his idea of the sacredness of the Episcopal church and its buildings and of the divine authority of its priests.

Variants in the Episcopal Church

The incident is not of consequence in itself, except as it illustrates the attitude toward each other of parties in the Episcopal Church, more widely separated and opposed to each other than any

of the other denominations which some of them rather contemptuously call the "sects." Something more than a year ago this division appeared when a Unitarian minister made some remarks, by the invitation of Bishop Lawrence, at the laying of the corner stone of an Episcopal church in Cohasset. Twenty-five clergymen of the type of Fr. Osborne addressed to the bishop as their "father in God," what was meant to be a severe rebuke. His answer, while perfectly courteous, and not without a sense of humor, reminded them that he understood his office and duty and that the ruling powers of the Church in Massachusetts would not tolerate their interference. The unavailing efforts to prevent Bishop Potter from ordaining Dr. Briggs in New York, and the discussion aroused by the recent remarkable performance in consecrating a bishop at Fond du Lac, Wis., are other illustrations of the wide divergence, not of belief only, but of temper and religious feeling of the High Church party from the main body of the Episcopal Church. Whenever this divergence appears, the question will persistently arise, Would not these High Churchmen be more useful and comfortable if they should recognize by name and organization the schism which openly exists in fact?

The Deputation to India

The long-cherished plan for sending official representatives of the American Board to India bids fair to be carried out within four or five months. Sec. James L. Barton now plans to leave Boston in May, proceeding directly to India via the Mediterranean and the Suez Canal. He will be accompanied by Rev. J. F. Loba, D. D., of Evanston, Ill., whose church at great sacrifice relieves him for a time in order to render this large service to the denomination. It is probable that some layman will be the third member of the deputation. Ceylon will be first visited, two or three weeks being spent there. Then the deputation will proceed to Madura mission in southern India, where perhaps forty days will be passed, following out an itinerary already carefully arranged by the missionaries on the ground. The third center of operations will be the Marathi mission, where, as in the Madura field, it is the intention to inspect every mission station and every educational and mission plant. It will be seen that the work of inspection will be thorough, not to say physically taxing, and will consume the better part of five months, the men returning to this country early in 1902. The brethren on the ground are eagerly anticipating the visit and are suggesting numerous topics for joint consideration. Welcomes are also being extended from missionaries of other denominations who have learned of the expected deputation. Not since 1854 and 1855, when Secretary Anderson and Dr.

A. C. Thompson visited India, has there been any official delegation sent from the Board to the India field, and there is every reason to believe that quite as desirable results will follow from this deputation as those secured by the deputation to Japan in 1895 and the deputation to China in 1898.

The Benevolence of 1900

Without counting gifts under \$1,000 apiece, and in spite of the fact that probably some larger gifts have been made without publicity, the record of the bequests and donations in the United States for last year amounts to \$62,461,304. That of 1899 came to almost \$80,000,000, but the smaller sum is large enough to prove that the obligation and privilege of devoting a portion of one's property to the public welfare are recognized handsomely among us. This is the specially important and encouraging fact in the matter. It is something to be thankful for that colleges, hospitals, art galleries and other such institutions or agencies should be amply endowed. But even more it is a cause of gratitude that the consciousness of public responsibility, of the duty of promoting the general good, should be admitted so widely and illustrated so conspicuously. Benevolence is becoming habitual among us, and the fact means much for our future as a people. Doubtless in some instances it is prompted by the desire to make the giver's name more widely known. Yet this ambition is legitimate and the money thus given does none the less good. And in many instances publicity is inevitable, is only incidental and not the object meant to be attained.

The Quaker Account of Stock

Statistics just compiled by *The American Friend* show that during the year just closed the Quakers of this country have suffered a net loss in membership. The largest gains have been in Ohio and North Carolina. The editor of *The Friend* is not altogether discouraged, although apparently not hopeful for any great accession to the ranks of the denomination during coming years. But of one thing he is certain, namely, that the leaders of the Friends, those who go out among the plain people to labor as evangelists, must show more wisdom in meeting the skepticism and doubts which abound. The skepticism must be comprehended before it is removed, and sheer denunciation of it will not remove it. "Where one person is helped," he says, "by a sweeping condemnation of modern thought, a hundred would be helped by a clear explanation of what modern thought does, and what it does not do, to the religion of Jesus Christ." That the conflict between the old and the new is an acute matter within the denomination is shown by the communication in the same issue of *The*

Friend, in which the Haverford Summer School officials are taken to task for employing as instructors men who hold the newer views concerning man's origin, the origin of the Bible, etc.

New Century Optimism

The spirit in which American Christians at the opening of the century are looking toward the future, so far as we have been able to observe it, is distinctly hopeful. No wise man expects the absence of conflict or the removal of difficulties, but every disciple has a right to count upon the guiding care of God. This spirit of hopeful confidence is in marked contrast with the feeling of many Christians a hundred years ago. Governor Treadwell, writing to Nathaniel Emmons of the outlook, says: "A systematic attack on religion and government characterizes the day. The effects already produced are dreadful, but there is too much reason to fear that they are but the beginnings of sorrows. The moral state of the world seems to justify this apprehension." This opinion was shared by Emmons, who said, in an ordination sermon in 1797: "The people have fallen into a great and general declension. As they have increased, so they have sinned. They have lost their original piety and virtue and become extremely loose both in practice and in principle. Every species of moral corruption has spread through every part of our nation and seized all ranks and classes of men." And of his own church he wrote: "At this time there is awful coldness and indifference prevailing, both in the church and congregation."

The Turn of the Tide

These opinions of New England Christians 100 years ago grew in part out of the political situation. The election of Jefferson, with his contemporary reputation for French laxity of conduct and perversity of unbelief, was a great blow to the conservative men of the country. Emmons denounced Jefferson a month after his inauguration as President in a famous Fast Day sermon with a violence which we today would think scandalous in a preacher. Comparing him to Jeroboam, the son of Nebat, who made Israel to sin, he said: "It is more than possible that our nation may find themselves in the hand of a Jeroboam who will drive them from following the Lord; and whenever they do they will rue the day and detest the folly, delusion and intrigue which raised him to the head of the United States." This violence of speech was incited by a dread of Jefferson's power of moral leadership which seems unaccountable to us in our soberer days. These end-of-the-century forebodings of Christians were not justified by the result. The wave of infidelity receded, to be followed by a series of wonderful revivals extending through the first decade of the century. Then came the Unitarian defection, with its reaction in a vigorous and aggressive movement of evangelism. The dry rot of indifference and intellectual self-indulgence is manifest enough today, but the forces of faith and service are relatively far stronger and better organized than they were a hundred years ago. We look to see the optimism of our Christian leaders justified in an uplift of the Christian

life and a joyful harvest time for the churches.

Fears and Hopes

Two of the four men contributing to the *Christian Endeavor's* (London) symposium on the question, What do you most fear in the new century?—Rev. J. D. Jones and J. Carvell Williams, M. P.—name the dominating love of amusement and pleasure which adult and youthful Britons now display, while Rev. Hugh Price Hughes and Rev. Dr. George S. Barrett put first the passion for money getting. To the question, What do you most hope for in the new century? Rev. Dr. John Clifford says, "A great and wide uplift of the spiritual life of man . . . a full renewal of the forces of repentance and meekness, faith and love, of admiration and hope, of heroic enthusiasm for righteousness." Rev. Dr. Monro Gibson hopes for a great wave of spiritual revival. Rev. J. H. Jowett, Dr. Dale's successor at Carr's Lane, Birmingham, hopes for a renewal of the intimacies of family worship, enrichment of the fellowship of the Christian Church, the creation of a more fervent evangelization, the refining of the civic conscience and the purification of patriotic sentiment.

The East India Company and Missions

The last day of the year 1900 was the 300th anniversary of the granting of a charter by Queen Elizabeth to the East India Company. With modifications and renewals, that charter made 257 years of history. The company was a trading company, yet it became in effect a nation, lacking only the name. The provisions of its origin and history included the propagation of religion and chaplains were provided, some of them proving to be money-makers, formalists and worse, others, like Henry Martyn, proving to be missionaries of the first rank, with permanent and universal honor from all who love the kingdom of God and seek its extension. The attitude of this company toward the first missionaries of the American Board determined their first locations and the origin of the first missions. The company informed Judson and Newell that they must leave Calcutta, where they arrived June 7, 1812, that they must return on the Caravan and that the vessel would not be permitted to sail without them. The outcome of the negotiations was that on Dec. 21, 1813, notice was served that measures for their removal would not be pressed, and the first mission of the Board, the Marathi mission, came into existence in Bombay as the first Protestant mission in that city. The end of the company came in 1857, after the Indian mutiny of that year, when sovereignty in India passed from its hands to the direct control of the British crown and Parliament. That sovereignty has been thus asserted for a little more than a generation. We are reminded of Cowper's hymn: "God moves in a mysterious way his wonders to perform."

The Fruit of a Timely Hint

We are informed by Dr. W. E. Griffiths that about December, 1858, Dr. Jacob Chamberlain, of India, "received from Rev. Mr. Bonne", a missionary of the

A. B. C. F. M. at Canton, China, a very strong letter setting forth the supreme importance of the opening of missionary work in Japan at once on its being opened up by Commodore Perry's treaty to foreigners, and giving cogent reasons why the Reformed Dutch Church of America should be the first to engage in this work." This appears to have led to the beginning of mission work in Japan, and to the long and eminently successful service there of the late Dr. Guido F. Verbeek, the recently published account of whose missionary career, as diversified and romantic as it was arduous, diligent and fruitful, reminds one of the apostolic records themselves. It is interesting to know that the suggestion which seems to have been effectual in this case came from one of the missionaries of the American Board. No doubt many another such word in season has borne similar, if not always as abundant, fruit.

Theological Progress at the Antipodes

With the new century there will be a new church in Australia. Instead of five several Presbyterian churches for the five states of the continent there will be one Presbyterian church for Australia. Each state will have its local assembly, but the Federal Assembly will legislate on matters of common concern, and to its jurisdiction subjects have been transferred which were previously under the control of the state assemblies. The basis of union is a kind of landmark of theological progress. The supreme standard in the federated church is the Word of God contained in the Old and New Testament. The subordinate standard is the Westminster Confession of Faith, read in the light of a declaratory statement. The first article in the declaratory statement relates to the doctrines of redemption. It affirms "the love of God to all mankind. His gift of his Son to be the propitiation for the sins of the whole world, and the free offer of salvation to all men without distinction." Ministers are to give "a chief place to the" objective supernatural historical facts "of the incarnation, death, resurrection and ascension of our Lord, and his bestowment of the Holy Spirit." Article 2 relates to the decrees [Conf., Chap. III., Section 1]. It states that the doctrine of this chapter is "held in connection and harmony with the truth that God is not willing that any should perish" and "that every hearer of the gospel is responsible for his dealing with the free and unrestricted offer of eternal life." Article 3 affirms that "it is not required to be held that any who die in infancy are lost, or that God may not extend his grace to any who are without the pale of ordinary means." Article 4 relates to "the corruption of man's nature as fallen." It "maintains that there are tokens of man's greatness as created in the image of God," and that man is "capable of affections and actions which of themselves are virtuous and praiseworthy." Article 5 affirms that "liberty of opinion is allowed on matters in the subordinate standard which are not essential . . . the church guarding against the abuse of this liberty to the injury of its unity." Article 6 declares that the church "does not consider its office-

bearers in subscribing the "Confession as committed to any principles inconsistent with liberty of 'conscience' and the right of private judgment, declaring that God alone is Lord of the conscience." In the light of this declaratory statement it can hardly be said that Calvinism is a note of Australian Presbyterianism.

Current History

A Call for Retrenchment

No fact is more apparent to one who studies the course of national and state administration during the past generation than the vast increase in public expenditure, much of it coincident with an extension of popular conception as to what the government's functions are, and much of it also due to an increased willingness and ability on the part of the people to pay the taxes which make the expenditure possible. For much of that which has been paid in taxes they have had adequate compensation in additional security to property, in better schools, finer parks and better municipal sanitation. Seldom, however, have executives been elected who have seen to it that the money appropriating branch of government has not transcended the bounds of prudence, and when both the legislature and the executive conspire to make appropriations on a most generous scale the taxpayer often is fleeced under forms of law. The outstanding merit of the inaugural messages of Governors Crane of Massachusetts and Odell of New York, last week, was in the fact that they revealed two executives serving notice on log-rolling and over-generous legislators that they intended to administer their office in such a way as to reduce unnecessary expenditures. As successful business men temporarily put in charge of the affairs of great commonwealths they let it be known that they intended to be guardians of the interests of the people, to save them from the expenditure of an unnecessary dollar, and to manage the state's finances as they would those of their own business or an estate of which they were trustees, employing no superfluous employees, taking on no tasks for which there was not adequate capital, etc. Obviously, such a deliverance by an executive at the beginning of his term of itself frightens off many who plan to loot the treasury. It sobers the legislator as he drafts new legislation or as he votes appropriations in conformity to old laws. It puts the executive on record and tends to hold him to his ideals when later subjected to trying temptation from corporations and politicians. Governor Crane's policy is no surprise. It simply echoes the first message he sent last year at the beginning of his first term, and that was no surprise to those who knew the man in his Dalton home. But Governor Odell's bold stand in favor of economy, in favor of a single headed police commission in New York city, and against the Ramapo steal, does come as a surprise somewhat to those who have known him solely as an able lieutenant of the Platt Republican machine. His inaugural has commended him to men of all parties who are patriots, and if he continues to be as independent and reforming as he has been

since election he will make a record as governor surpassing any seen in New York since the days of Tilden.

Uniformity in Divorce Legislation

Early in the sessions of the various state legislatures just convened, interested persons will secure the introduction of acts modeled on a law which has been drafted by the committee on uniform laws of the American Bar Association. Section 1 of the proposed law will forbid the granting of a divorce "for any cause arising prior to the residence of the complainant or defendant in this state, which was not a ground for divorce in the state where the cause arose." This is a direct attack on the scandal of migratory divorces. Sections 2, 3 and 4 of the act provide against the evils of decrees against absent defendants, and for the proper trial of actions for divorce. Section 5 forbids granting divorces solely upon default or solely upon admissions by pleadings, and orders all trials "before the court in open session." Section 6 permits remarriage, but provides that in cases where notice of divorce has been given by publication only, and the defendant has not appeared, no decree or judgment shall become final or operative until six months after hearing and decision.

This act, it will be seen, is chiefly a procedure act. It does not attempt to formulate the consensus of opinion on the nature of the marriage contract or as to what are the just causes of divorce. But if it were to be adopted by the different states in substantially or exactly the form in which it comes from the Bar Association it would do much to lessen flagrant evils and contribute not a little to the mitigation of a national scandal. It is encouraging to note that reports from South Dakota and Maine tell of movements there for such legislation this winter as will better the standing of those states as guardians of the sanctity of the marriage state.

Enforcement of the Maine Law

With the first of the year Portland city and Cumberland County, Me., came under the authority of a Prohibition sheriff, who with his deputies at once set about strictly enforcing the prohibitory law. The sheriff-elect of the adjoining county of Saco also has given strict orders to his deputies and announced a similarly stringent policy. In fact, ever since the election of Sheriff Pearson (Rev. C. H.) of Cumberland County, and the suggestion of Mr. Manley, the Republican party leader, that a movement for the repeal of the prohibitory law might be indorsed by the party, there has been a stiffening of public sentiment in favor of the law throughout the state which we have been glad to note. Such a course was absolutely necessary if the reaction against the unenforced law was not to gather strength sufficient to wipe it out. A disrespected and unenforced law is not only worse than no law, but it is a menace to all other laws.

Restriction of the Sale of Liquor in the Pacific

The Senate last week adopted the resolution introduced by Senator Lodge of Massachusetts, intended

to commit the United States to a policy of restriction of traffic in liquor and opium in her possessions in the Pacific Ocean. The resolution was adopted without any dissent or obstruction. It reads thus:

That in the opinion of this body the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants, should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the signatory Powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages.

Now if the House will pass this resolution and if the Executive will instruct naval and civil officers in Samoa, Guam and other islands under our jurisdiction to comply with the spirit of it, we shall have begun the century well, and established a new era for the aboriginal tribes and uncivilized races of the islands of the sea. The Department of State also will have its duty to perform in approaching other Powers in the endeavor to bring about an international agreement, covering all the islands.

The Innocent Go Free

The pardon and release from the state prison of Maine on Jan. 1 of two men who twelve years ago were adjudged guilty of the murder of the treasurer of the savings bank in Dexter, Me., in 1875, has been an episode full of suggestion to those who are at all given to speculation as to the fallibility of our judicial decrees and the wisdom of our methods of dealing with criminals. Found guilty on evidence now known to have been false and born of malice, these men have endured isolation from their fellowmen and personal indignities galling to the spirit of manhood, especially so when known to be undeserved. They come forth at the age of threescore and ten and more to a world which cannot by any conduct howsoever kind or generous make adequate amends for the injury done. To the lawyer who labored so zealously to prove their innocence and to the Boston Herald which gave all the resources which a great newspaper can put on the trail of the evil and unjust or can contribute to the rectification of wrong, Messrs. Stain and Cromwell owe a debt of gratitude which they admit they cannot hope to pay. The public also owes these friends of justice a debt which in a measure it can extinguish. Seldom has the community had a better illustration of what can be done by patient, persistent championship of a cause in the face of difficulties which seemed insuperable. The least that society can do for the released men is to see that their old age is not a struggle to keep the wolf from the door.

The Week's Mortality

The death at a comparatively early age of Philip D. Armour of Chicago, one of the greatest captains of industry we have seen in this country, removes a man who was the incarnation of enterprise, thrift, industry and ambition, shading off in later years into beneficence and altruism. There are few more romantic stories of rise from poverty to affluence than the tale of his doings after he left the New York farm in 1850 down to the day last.

week when, in his Chicago palace, the employer of 20,000 persons and the owner of stupendous industries, he went the way of all flesh. His chief monument as a philanthropist is the Armour Institute in Chicago, where a school of technology for the masses is doing splendid work with a plant and endowment representing gifts on his part of not far from \$4,000,000.

The death at Augusta, Me., of United States ex-Senator James W. Bradbury, born June, 1802, removes the most venerable and interesting layman of the Congregational churches of Maine and a figure from political and civic circles of whom the state was proud. As a lawyer he stood high in his profession. As a senator, the colleague of Webster, Clay, Calhoun, Benton and Seward, he served his state well and the Democratic party loyally. Everything pertaining to the life and welfare of his *alma mater*, Bowdoin College, has been dear to him and he has served it long as overseer and trustee. His religious sympathies were broad, and his interest in young people and in the newest thought of the day revealed a nature which ever kept young despite the flight of years.

The Disgrace of Boston Public Schools

The time has been when Boston was proud of her public school system and when educators from other lands came to study it. At present it is attracting wide attention, but not admiration, because the schools have fallen into the hands of small politicians who seek to use them for partisan and other discreditable purposes. An attempt to elect worthier members of the school committee was partially successful last month, but not sufficiently to change the character of the majority. This majority has hastened its end by thrusting out a competent submaster and putting in his place a man not desired by the master and other teachers, not approved by the supervisors and declared incompetent by the superintendent of schools. But the appointee has done effective service for his party as a ward politician, and he appears to have been rewarded by his party associates with an important office at the expense of the pupils attending one school and to the discredit of the public school system of the city. Its worst feature is that it is only a symptom. The schools are now at the mercy of local politicians. The citizens of Boston have themselves to thank for this condition. They have chosen persons to superintend the education of their children because these persons were Democrats or Republicans rather than because of their wisdom and experience as educators. Men and women enough may be found who are competent and trustworthy for the office of school committee, and they will be willing to fill that office when the people make it practicable for them to serve effectively and honorably.

The South African Outlook

London does not seem to be alarmed at the invasion by or the occasional successes of the Boer guerillas in South Africa, or at the threats of Dutch uprising in the Cape Colony, but there is some nervousness at Capetown and a general demand by the loyalists in the colony for the declaration of martial law. General

Kitchener has been unexpectedly mild and conciliatory in his dealings with the Boers, his declarations of British policy when in conference with Boer burghers negotiating for peace and his formal proclamations being in line with the policy laid down by General Roberts before he left. The nomination of Sir Alfred Milner as governor of the Transvaal and as British high commissioner shows that the clamor against him by the pro-Boer Liberal faction in England has not influenced the ministry in the slightest degree.

The welcome given General Roberts last week by the royal family and by the people of London surpassed in fervor any ever given to a returning conqueror. But it was not excessive. It was dignified and somewhat restrained, as was becoming. The earldom conferred upon General Roberts is a partial reward for his valor and service to the empire at a time when she needed the best service of her sons. Never has England had a great warrior so beloved by the rank and file of the army and by the people. The simplicity, sincerity, rectitude and kindness of disposition of the man make him beloved as well as admired. Having also been made commander-in-chief of the British army, he at once has set about fulfilling the duties of the responsible post; and the British public are counting upon him to co-operate with the special commission recently appointed in reforming and rehabilitating the army.

China The text of the compact between Russia and China relative to Manchuria indicates plainly that Russia has practically annexed the province, as it was natural she should. But the compact certainly creates a situation which would seem to afford a test of the precise meaning of the third article in the recent Anglo-German compact relative to China, in which it was agreed that "in case another Power, making use of the complications in China in order to obtain under any form whatever such territorial advantages, the two contracting parties reserve to themselves the right to come to a preliminary understanding regarding the eventual step to be taken for the protection of their own interests in China." Russians at Washington and elsewhere still insist that the Russian occupation of Manchuria is only temporary, and that Great Britain and Germany need not be alarmed. But no one is to be fooled by this. Russia will evacuate Manchuria when Great Britain does Egypt or the United States Porto Rico.

The negotiations with China are not much farther along than when we last wrote. There seems to have been a disposition on the part of the empress dowager to withdraw assent to the preliminary irrevocable conditions. But the word of assent had been given, and Li Hung Chang and Prince Ching felt it unwise to retract. As we expected, word from the missionaries in Peking indicates that they are not wholly satisfied with the terms imposed, and a committee, with two members from each mission, has been appointed to lay before the diplomats the opinion of the missionaries as to the final terms. The London *Daily Mail's* correspondent makes serious charges against American and British missionaries, charging them with looting. Un-

til the charge is proven we shall not believe it. General Chaffee has sent explicit information of late showing that the United States troops are not participating in the punitive and looting expeditions which are doing so much to bring the Occident into disrepute with the natives and Chinese officials.

The Church in the Philippines

The decision of the Taft Commission as to the title to the San Jose Medical College in Manila has been anxiously awaited, inasmuch as it was expected to put the commission on record on the vexed issue of the status of the Roman Catholic orders in the archipelago. The commission has announced its decision and declines to pass upon the issue as to whether the institution is owned and controlled now by the United States or whether it is the property of the Dominicans and part of their University of St. Thomas, and refers the matter to the Philippine Supreme Court. Trustees are named who are to administer the property temporarily and who are to bring suit within a month. The rector of St. Thomas University and Archbishop Chapelle are required to defend the suit. The decision of the Philippine Supreme Court is not to be so final as to make it impossible for Congress to provide for an appeal to the United States Supreme Court. This latter provision is well. Speculation immediately arises as to the composition of the Philippine Supreme Court and the degree of independence of the church which its native members have.

Turkey has granted to Dr. Thomas Norton, recently appointed United States consul at Harpoot, what is known as a "traveling paper," guaranteeing him safe journey to his destination. It is hoped that a regular *exequatur* will soon follow.

Ignatius Donnelly, who died last week, was a higher critic of a certain sort, one who tried to make out that Bacon wrote Shakespeare. He also had elements of character which made him popular for a time with the electorate and seated him in the chair of governor of Minnesota and in Congress as representative from that state. He was odd.

The testimony of officers and students at West Point Academy, just taken by the military commission, makes it clear that the student code of honor and notions of brutality are considerably lower and less refined than they ought to be. We expect this commission and the Congressional investigating committee so to report. The conclusion of the whole matter should be the empowering of the commandant with authority to order punishment which will extirpate the evil, be the temporary reduction of the number of students what it may.

The death of the Boston Law and Order League from inanition, after eighteen years of life, is a fact of more than local significance, in that it is symbolical of the brevity of life of organizations created to do the work that the state as such should do. That there come times in the his-

tories of communities when the resolute few must create agencies for enforcing law none would deny. But such a state of affairs is not ideal and passes away, as the occasion for it does. The Boston League did admirable service in its earliest years of life—work that some time may have to be done again by a similar organization—but the time came when its appeal lost weight with the giving public, and when its guiding personality, L. Edwin Dudley, withdrew, its doom was sounded.

Christianity Triumphant

The most significant fact in the opening of the new century is that Christian nations rule the world. So far as governments are concerned, the age-long conflict between Christianity and heathendom is ended. The Christian religion is the prevailing faith of the people of every great Power, unless we admit Japan into the list; and she owes her awakening to Christian ideas and can exert influence only by acting in concert with Christian nations. The only really aggressive religion in the world besides Christianity is Mohammedanism; and there are but three Mohammedans who actually rule—the Sultan of Turkey, the Ameer of Afghanistan and the Shereef of Morocco. The recent defeat of the sultan's plan to send a mission to Mohammedans in China illustrates the fact that he rules only by the sufferance of Christian Powers.

The great conflicts of the present century are not to be between Christian and heathen nations, but between those representing the three different forms of Christianity—Protestant, Greek Catholic and Roman Catholic. The Roman Catholic nations are all declining in strength and influence. Italy is the only one of them which today encourages hope of larger growth. Russia, the great Greek Catholic nation, is expanding rapidly in territory, population, wealth and power. But the Anglo-Saxon Protestant nations control more than four-fifths of the world's railways and tonnage of ships, and possess more than eighty per cent. of the developed wealth in the world. They have practically taken under their care the slow moving peoples of Asia and the fierce tribes of Africa. Their task in this twentieth Christian century will be to govern and bring to higher levels of manhood the hundreds of millions over whom they have assumed control.

The responsibilities which the new century brings to disciples of Christ are both sobering and inspiring. The doors of most non-Christian nations at the beginning of the last century were closed to the gospel. Today, with hardly an exception, they are open. One hundred years ago the great majority in Christian nations, and even in the churches, regarded foreign missions as uncalled for and impracticable. Today the conviction prevails among even nominal Christians that the right love for mankind requires us to give the gospel to all the nations, as Christ commanded.

When we turn to India millions of voices uttering thanks to Christian givers for lives saved from starvation move us to gratitude that we can minister to them in Christ's name, and to plan and invent

means to save them from future famines. China, her hands red with the blood of Christians, helpless in the throes of revolution, and in the grasp of allied Christian Powers, stirs us to demand mercy for her, and that those who rule her from without shall show her the spirit of Him whose name they bear. From every land come great questions which we, as followers of Christ, must help to solve. And greatest of all are the problems which press on us to purge our own land from sin, to make its life worthy of the name of Christian that it may fulfill its wonderful mission to the world.

Christianity enters on its twentieth century giving its name to the ruling forces in the world. It is for us to say whether or not these forces shall truly represent the spirit of Christ. This will be the prominent theme discussed, the moving power in prayer in the assemblies of Christians during these first weeks of the century. Is not its call insistent to every disciple to be present in those assemblies and to give utterance to his mind and heart?

The Negro and His Future

In almost every one of the many reviews of the nineteenth century which we have seen the appraiser of the century has included in his list of supreme events the Emancipation Proclamation of Abraham Lincoln, which thirty-eight years ago, Jan. 1, was formally issued and became operative. This year, as always, Negroes have been celebrating the event which meant so much to them and their fathers, and while here and there the note struck has been one of cynicism and bitterness, in the main the comment upon the present state of the race has been healthily optimistic. The two tempers were reflected in speeches made in Boston last week. Bishop Hood of the African Methodist Episcopal Church claimed that the financial betterment and intellectual growth of the race since emancipation were so great as to be surprising, and that this was no time to draw gloomy pictures of the future or lament over present conditions. A deaf ear must be turned to criticism, slander and ridicule and solid work take the place of boasting.

The same day Mr. Archibald Grimke, ex-United States consul to San Domingo, addressing his race in public assembly, denounced bitterly the attitude of the whites to the Negro, present as well as past, in the North as well as in the South. "We," he said, "are to be an alien race, allowed to live here in strict subordination and subjection to the white race. . . . No one political party will do more for you than another. On the race question a white man is a white man. . . . Let us have a care lest we be eaten, for, verily, we are in this land like a flock of sheep surrounded by a pack of wolves," etc. But Mr. Grimke refrained from countenancing violence or anything but patient endurance of obloquy and the slow but sure conquest of a place through efficient industry, purity of life and constant display of patriotism whenever the chance affords.

The place of the Negro, in the opinion of the whites of the country, as the new

century opens is, we are convinced, much higher than that conceived of by Mr. Grimke. It is true doubtless—as the action of the House of Representatives last week on the matter of reapportionment of Southern representation proves indirectly—that the political status of the Negro now is not what it was even a decade ago, and recent judicial decrees seem to deny him a social status also. In addition to this, there is a disposition in some quarters to lessen his educational opportunities, or at least to divert him from higher to lower forms of education conceived of as more suitable for his moral training and economic and civic usefulness. Lynch law also summarily puts out of the world an ever-increasing number of blacks.

On the other hand, it is doubtful whether there ever was a time when the white man, North or South, was more willing to judge the "race by the best it can produce, and not by the worst; by those in the schoolroom rather than by those in the penitentiaries; by those who have bought property and are taxpayers, rather than by those in idleness on the streets; by those who have not fallen, rather than by those who have fallen and are in the gutter"—to quote Booker T. Washington, who, after nineteen years residence in the black belt of the South and a recent thorough tour of inspection in the South, says that the twentieth century opens with signs of progress and promise for his race that are "tangible, visible and indisputable."

Rev. Dr. C. J. Ryder, secretary of the American Missionary Association, is reported in the *Brooklyn Eagle* as looking for some decided changes in theory respecting the education and betterment of the Negro during this century. Apparently he thinks that too much of the religious and educational work among Negroes is now done by whites; that too little attention has been paid in the past to essential racial differences; that hereafter Negroes will wish to be by themselves more and to have their own teachers and preachers more than they have in the past; and that philanthropic and educational agencies in the North now doing so much for the Negro must face these facts squarely and promptly. Dr. Ryder's extensive experience with Negro education qualifies him to speak with a degree of authority, and he seems to have spoken with a wisdom that will meet with approval of both races.

The Commonwealth of Australia

The inauguration of this new commonwealth, on the first day of the year, to the fact of which we alluded last week, deserves further comment. It was another illustration in the political world of the omnipresent tendency towards centralization and consolidation already so controlling in the business world and elsewhere. It marked the birth of what undoubtedly is destined to be another great nation, vitally akin to Great Britain, the mother of the new state, and closely, although less intimately, related to the United States, its older sister. It was an event the significance of which,

all the greater because it came about peacefully, probably will be far more evident hereafter than it is now.

It illustrated the natural trend of history in the growth of colonies. The British nation has more colonies than any other and governs them, on the whole, better than any other. Using them frankly to promote her own prosperity, alike political and commercial, she nevertheless has learned that she can bind them to herself most closely by moral ties rather than by force. Hitherto the desire to become independent has not dominated many of them. But Canada recently claimed leave to stand alone, subject to British overlordship in a few matters of imperial importance, and her claim was conceded. Now Australia has demanded and received the same concession. The time is not yet in India or South Africa, but before another century begins it is very probable that each of them also will have followed the example of Canada and Australia.

There are lessons in all this for us. Our colonial dependencies, or whatever it is preferred to call them, probably will show, are showing already to some extent, a similar desire to become independent. To yield to their desire may become both our duty and our privilege in the course of events. But to surrender charge of them before having done for them what England has done for Canada and Australia, before having established them upon a firm footing of general intelligence, obedience to law, financial safety, national self-respect and fitness to assume international obligations creditably, would be to work disaster to them and to disgrace ourselves.

The new commonwealth of Australia is noteworthy for another reason also. It is unhampered to any great extent by tradition. It has peculiar opportunities partly due to its remoteness. It is stimulated by the swift and generally satisfactory progress in civilization already made within its territory during a comparatively brief period, a progress in important particulars quite equal to, if not greater than, that of the older nations during the same time. It therefore enters upon its new national career in the mood to test by actual practice some of the many reforms proposed by the advocates of a cautious yet aggressive Socialism. The world will watch with eagerness to learn what results.

The lessons of its experience during the next twenty-five years will be of world-wide influence. Its successes or failures will go far towards shaping the history of human society throughout the long future. It is to serve as an impressive object lesson. The prayer of all good men will be that its mistakes may be few, and only such as may prove of educational value, and that by its sympathy and aid, if not under the guidance of its example, the reforms so sorely needed in the older nations may be hastened.

The successful kidnapping for a large ransom of a rich man's child in Omaha has naturally been followed by several similar attempts in different parts of the country. But society will tolerate no crime less patiently than this, and its repetition will surely cause laws to be made and officers to execute them that will prevent this inhuman cruelty.

Neglected Duties

They are not always the most difficult or unpleasant. They are quite as likely to be those which can be neglected with the least result of inconvenience. What we think can be done at any time goes disregarded longest. Most of them have become neglected accidentally rather than purposely. They are more apt to be those which chiefly concern ourselves than those relating to other people. Just what they are for each of us self-examination reveals.

The state of mind which permits this neglect ordinarily is more dangerous than the neglect itself. For example, it may not seem to make much difference if one omit his daily private devotions now and then. Perhaps it does not. But the danger lies farther back. It is a serious matter to be in a state of mind which regards such intercourse with our Heavenly Father as unimportant, as not necessarily to be planned and provided for, so that, even though it be sometimes abbreviated in time through pressure of circumstances, it still may be real and helpful. The being willing to neglect this or any duty is more to be feared than the neglect itself.

The remedy is the old and simple one, more study and mastery of self by divine aid. Cultivate the spirit of loyalty and devotion to Christ and it will reveal itself increasingly in the performance of all duties. As they are recognized more fully to be duties, distinctions of obligation between them will disappear. It will no longer be easy to excuse to ourselves the neglect of any of them. And out of this recognition that they all alike are duties will spring up before long the consciousness that they also are something more. They are privileges, and the doing of them will become enjoyable.

That we know ourselves to be doing any duty faithfully affords a certain legitimate satisfaction. But when we are conscious that we are now doing well a duty which we had fallen into more or less of a habit of neglecting, there is an additional happiness in the experience which, if it do not develop into foolish pride, is a comfort and a help.

In Brief

How that phrase, "Worth while," is creeping into common speech. Here is a New Year's wish that has traveled half the width of the continent, and its author expresses the hope that the coming twelve months may be well worth while. Are the things which are monopolizing your fleeting days and your not exhaustless strength really worth while?

And, speaking of new year and new century outlooks, here is one in a private letter from one of the hardest-working pastors in New England. It rings true, doesn't it? "Who says life is not worth living? I never cared to live as I do now, and I mean life not simply as a duty but as a delight."

A very suggestive sentence is found in the latest encyclical of Pope Leo XIII. "The world has heard enough of the so-called rights of man; let it hear something of the rights of God," he says.

Not only *The Congregationalist* household but many other friends are extending congratulations to Mr. Oliver B. Merrill, the ad-

vertising manager of the paper, on a recent event in his personal history, the nature of which is explained more fully in our column of marriage notices.

Russia is still nearly a fortnight behind the remainder of the world in time. She continues to use the Julian calendar instead of the Gregorian, and the new year and the twentieth century will not begin for her until midnight on the day which to other nations will have been Jan. 13.

Isaac Watts's fine hymn, "O God, our help in ages past," was sung at the inauguration of the Australian Federation, Jan. 1, voicing now as it did in Watts's day the sense of dependence upon God as the King of kings and Lord of lords, which people of English stock take with them wherever they go and wherever they set up commonwealths.

Ex-Secretary of State Hon. John W. Foster has been elected president of the American Bible Society. It is an excellent choice. Mr. Foster is deeply interested in the extension of the Christian religion throughout the world, and has connections, personal and official, which would enable him to be of great service to the society if he consented to accept the office.

An event of unusual significance to the world of Christian Endeavor will be the celebration of its twentieth anniversary, at the birthplace of the society, Portland, Me., Jan. 31 to Feb. 3. During these four days an observance has been planned which will attract young people from many parts of the country, and prominent leaders in the movement, as well as Governor Hill, Bishop Walters, Dr. Floyd Tomkins, Bishop Arnett and others, will participate. Interesting topics, having vital relation to the work of the organization, will be considered. On Saturday afternoon the bronze memorial tablet will be unveiled at Williston Church. This celebration of the twentieth birthday of the Y. P. S. C. E. promises to be the chief observance of its kind in the history of the movement.

The death of Mrs. Margaret Woods Lawrence, Jan. 5, aged eighty-eight years, at her home in Marblehead, removes a personality whose unusual gifts had made her known far and wide. The daughter of Prof. Leonard Woods of Andover Seminary and the wife of Prof. E. A. Lawrence of the old East Windsor Theological Seminary, she early came in touch with the leading clergymen and personalities of the denomination. Later, when her son, the late Rev. E. A. Lawrence of Baltimore, came to prominence, she met his widening circle of friends. Seldom has such unusual mental vigor and unquenchable interest in current happenings and actors been displayed by so frail appearing a mortal. Up to the last she retained her interest in literature, in politics, in theology, and was intent on yet other products from her own pen, for she was a prolific writer.

That honored, long-time leader in Boston Congregationalism, Dr. E. B. Webb, in response to our request for a word about himself which we might pass on to our readers, pencils a line or two expressing his regret that he cannot make a more hopeful response to the great number of friends who daily inquire with such solicitude and tenderness regarding his health. The disease from which he suffers seems to be beyond the power of physicians to overcome. Much of the time his sufferings are acute, intense and overwhelming, and he is heard to cry out, "O, the mystery, the profound unfathomable mystery of suffering!" But amid all the shadows and darkness of the sickroom the terms of salvation by Christ crucified stand out bright and unshaken. It will interest many to learn that his friends are expecting to issue soon a volume of his sermons.

The Twentieth Century Christian—What Shall He Be

I. In Thought

BY ROBERT E. SPEER



Robert E. Speer has been for several years one of the secretaries of the foreign missionary board of the Presbyterian Church, with headquarters in New York. Previously, he rendered large service in behalf of intercollegiate Y. M. C. A. interests, and he still main-

tains a remarkable hold upon the Christian young men and women in our colleges. He has traveled around the world and embodied the fruits of his observations in such books as *Missions and Politics in Asia*. He is a diligent Bible student and his *Life of Christ*, his *Remember Jesus Christ* and his recently published *Studies in the Life of Paul* have been widely read. The article which follows is the first of a series of three.

One curious characteristic of our day is the divorce of opinion from character. It is assumed that men can perceive the truth in thought regardless of whether they are true in life. The proper tone of discussion and intercourse is impersonal, questions of moral attitude and personal life being reserved from scrutiny. There is undoubtedly some justification of this. It is much easier to get along in this way, and those who dislike to have their inmost character too publicly exposed can be much more cheerful in such a world. Politics becomes, for example, a more comfortable field for activity when it is held to be improper to introduce questions of moral character, and when a man is given credit for opinion which has no guarantee in the fiber of his moral nature. Unregenerate men write books on theology, and in some countries even hold theological chairs, while the man who writes the religious editorials on a great daily may himself be an intemperate and irreligious man. It is easy to call this hypocrisy, but it is quite adequately sanctioned by the spirit of our day. A man of orthodox opinion may be marked by much uncharitableness and bitterness of nature, and a man of amiable nature by much dishonest slovenliness of opinion, and each be unconscious of his defect, or cover it with the mantle of his possessed virtue.

The Christian of the future, it may be hoped, will have done with this immoral separation of thought and character. How can a man think true who is false? Men do what they do and think what they think because they are what they are. Our minds are not mechanisms which work with mathematical precision irrespective of our personal dispositions. They are ourselves, and all that we are shapes them. We shall see this emphasized more and more among Christians, however difficult it makes living. Truth is personal and vital, and not merely opinion. Ritschl was right in insisting upon the religious values of doctrines and refusing to build systems out of bloodless propositions. And Paul was right in anchoring thought in being, and in leaping at some defect of shortcoming or excess in character or life, where he found de-

fect in opinion. Paul preached what he was and had experienced.

"There is no beauty," as Professor Royce says, "no, nor any truth, in a metaphysical system which does not spring from its value as a record of a spiritual experience." And the Christian of the coming century will test his opinion on the touchstone of his character, and refuse to recognize the thinking faculties as independent of the moral and emotional life.

The Christian, while thus cordially surrendering much of what is now called the freedom of opinion, will become in reality much freer in his opinions. He will smile at a great many unexamined dicta which now rule men. Such a half truth, for example, as our proverb, "Knowledge is power," he will cheerfully denounce as a half lie. All knowledge is not power. Some ignorance is vastly more powerful than some knowledge. There is, as Milton says, a

Knowledge of good bought dear by knowing ill, and sometimes the price to a true-souled man is prohibitive. Charles Lamb did not exhaust the list of "popular fallacies."

And the paradoxes and present difficulties of religious opinion will have fewer terrors for us. If, as is certainly true, our personal life cannot absorb the infinite God, neither can our intellectual nature comprehend and exhaust him. Why should our failure to do so occasion us the least concern or distress? It would be distressing rather to think through God, so to speak, and come out on the other side with no more object of thought beyond. It lies in the very idea of God that he is greater than we. We shall not be so ambitious that we cannot be satisfied with a God greater than our thoughts. And so, further, the necessary antinomies of thought, when we reason out of our experience into the transcendent, will give us no perplexity. We shall smilingly accept them and over the greatest one of them shall say,

Our wills are ours we know not how,
Our wills are ours to make them Thine.

Not in the least disconcerted by these paradoxes over which our fathers quarreled, insisting on believing only one side or the other, instead of both, we shall not be in anywise disturbed by the honest search of honest and humble-hearted men for light and truth. The light and truth of God are seeking men more eagerly than any man can seek them, and they are not to be feared. And as for prideful and untrue search, it will be as incapable of finding new as it is of discrediting or destroying old truth. And of how little consequence in reality is that which is to be found in comparison with what has been found already! The foundations were laid long ago and are neither to be shaken nor relaid. As Harnack has said, in *Christianity and History*: "The great and simple truths which Christ came to preach, the personal sacrifice which he made and his victory in death were what

formed the new life of his community; and when the apostle Paul, with divine power, described this life as a life in the Spirit, and again as a life in love, he was only giving back the light which had dawned upon him in and through Jesus Christ, his Lord."

The Christian of the coming century will feel the influence of a healthy reaction against the attempt to codify the universe in a human system. Our God, who is great enough to be beyond our leveling comprehension, is great enough to extend beyond our systems. Not one man out of 100,000 can carry his system of complete religious speculation with him, and not one out of 10,000 can sit down and write it out articulately. But this emancipation from the attempts at the impossible which only mechanize and devitalize our religious thought will not excuse us from honest study or deliver us to an intellectual license. That thought is to be personal and vital is no excuse for its ceasing to be thought. It is easy to plead what is practical as an excuse from what is thorough.

The Christian of whom we are thinking will think himself. He will look at evidence with wide open, level eyes, and neither party cries, nor the taunt of those whose inclinations provide them with prejudices which pass for opinions, nor indolence will befog his thought or make him satisfied to accept impressions of his own, or assertions of others as the accredited truth. He will give heed to the objects of thought which Paul specifies in the last chapter of the epistle to the Philippians, but he will remember, also, that on these things Paul bade men to do some thinking, and that the point of his admonition is lost if all the emphasis is laid on "these things" and none on "think."

The immense mechanical and scientific changes of our day often tempt men to think that very little is established and unmoved, and that all things are uncertain. The right temper of mind is alert progressiveness, welcoming change, ready to perceive and greet each fresh advance. It is not hard to exaggerate this into an easy contempt for what has been. And some suppose the temper of the coming day will be yet more progressive and free from the constraint of the past. It may be earnestly hoped that it will not be so. What is all that has been discovered during our day compared with what was known before?

All the fresh inventions and new knowledge are valuable, but before they came true men hated lies, and true hearts loved, and there were gentleness and unselfishness and strong service among men. And these secrets are more than mechanical invention and improvements in the arts. The best part of knowledge was here in our fathers' day and the days of their fathers before them. And the coming men will understand this and not lose their heads in the idolatry of innovation. The faith was once given to the saints, and once for all, and though men will

understand it better from age to age it is still the old faith of divine love and human duty.

Let us hope that the thought of the future will prove more modest. We are but little creatures, reading ourselves into the placid universe which was before us and will be after us, save as we discover our littleness in ourselves and wake to our greatness in God. Our thoughts must be humble and contrite as our hearts.

We may be sure, too, that however the influences of education may appear now to be working toward mechanical rationalism of thought, they will not succeed in killing the bloom and drying the blood of life. "Religious thinking, ethical thinking, poetical thinking, teleological, emotional, sentimental thinking, what we might call the personal view of life, to distinguish it from the impersonal and mechanical, and the romantic view of life, to distinguish it from the rationalistic view, have been," as Professor James says, "and still are, outside of well-drilled scientific circles, the dominant forms of thought." There will be a battle necessary to keep them so. The machine shop view of life, which some of our best institutions are devoting their energies to establish and extend, is gaining sway over the virtues of men, killing their spring and beauty, and even over the vices of men, too, destroying their hideousness and making for them a philosophic defense as the springs of a richer human experience. Against all this true Christians will erect the fragrant, poetical, personal, divinely moral thought of life for which Jesus stood, and of which he is ever the fountain and the guarantee.

Our Lord Jesus Christ will be the norm of Christian thought. "I am the Truth," he is still saying. And the true Christian will bring every thought into captivity to his obedience and will discover therein perfect liberty, the heavenly vision and all the treasures of wisdom and knowledge hidden. He will bring his mind to Christ that he may make the mind that was in Christ his own.

Some Observations in Old Mexico

BY REV. JAMES L. BARTON, D. D.

Dr. Barton, one of the foreign secretaries of the American Board, has recently returned from an official journey to the Board's missions in Mexico, which are under his special oversight. He was warmly welcomed by the missionaries, who had long desired such a visit from a representative of the Boston office. He spent twenty days in the country, inspected four stations of the American Board and visited several stations of other boards, and returned to his desk Nov. 10 in excellent physical condition after his journey of 7,826 miles.

Mexico is a sister republic in two distinct respects—she is close to us, and she obtained her freedom by a struggle similar to that with which we obtained our own. She is a larger sister than her age would indicate. The area of Mexico is equal to that of Great Britain, Germany, France and Spain combined, or, in American terms, as large as our entire country east of the Mississippi River, with exception of three states. It is a foreign coun-

try, if we base our estimate upon the language used, an intensely American country, if our standard is the nationality of its people. The language is Spanish, but the blood that courses in the veins of nine-tenths of her people is American. Probably one-half of the Mexicans today are of pure American descent from well-known Indian races. Some of these people use the Spanish indifferently, or not at all.

Among these aborigines are found tribes that have little of the customs or refinements of civilization, while the first president of the new republic, Juarez, whose name will be revered so long as Mexican patriotism lives, was a pure-blooded Indian. A son of the governor of the state of Chihuahua told the writer that President Diaz is five-sixths Indian. However this may be, Indian stock is strong and sturdy, and the Indian character demands liberty and is able to use it for the development of the resources of that country.

I do not consider it an exaggeration to say that no country in the world is developing more rapidly along political, commercial, industrial, intellectual and perhaps religious lines than our precocious sister republic. Its rich mineral resources, together with a high protective tariff intensified by a silver currency, is bringing into the country much foreign capital. A large meat-packing establishment near the city of Chihuahua, now approaching completion, is calculated to shut out the importation of meat products from the States and compete with our own goods in foreign countries. In all of the larger cities many of the leading business operations are conducted by foreigners, as are most of the mines. This has brought in a large and mixed foreign population. Some of these people represent our best Christian life, but this cannot be said of all.

Owing to this large and constantly increasing English-speaking population, schools for English children and English Christian services have been inaugurated in many of the larger cities. The American missionaries have felt compelled to start Sabbath services in English to meet the needs of those who do not understand Spanish. In many places the congregations have grown until in Mexico City, in Chihuahua and elsewhere an English church has been organized. Owing to the inability of the people to secure a pastor, the missionaries have in most cases carried on the English work in addition to their other duties. Congregationalism seems to be well adapted to the needs of such union work, for those English congregations are made up of almost every shade of Christian belief, ritual and practice.

The Union Evangelical Church of the City of Mexico is entirely independent, self-controlling and self-supporting, with an earnest, enthusiastic and able Congregational pastor, under whose leadership the church has made steady progress. The church has recently been presented with an excellent site for a new building, but it cannot build without help from outside. There is need in that great city of an aggressive English-speaking church, well-housed and equipped to carry on a vigorous institutional work calculated to hold young men who are subject to the pecu-

liar temptations of that country. The pastor, Rev. W. Elsworth Lawson, will be glad to correspond with any one who is interested in this subject.

Mexico offers in these English congregations an excellent opportunity for young men of ability, tact and spiritual equipment to take hold of a work in a community where the climate is unsurpassed and where the results quickly appear. All of the foreigners in Mexico are not interested in Christian work. It would not do to relate all that is reported of the conduct of some who in their northern homes were well-known Christian workers. In the city of Parral a group of sporting Americans advertised that upon a certain date they would fight the bulls in the bull ring. This was enough to bring together a crowd; but when it came to actually facing the bulls, the courage of the would-be Matadors oozed out, and they all retreated. The crowd jeered in rage, the police arrested the fallen braves and they were fined fifty dollars each for advertising to do what they did not perform, and the American name was for a time a by-word in the mouths of the people, the better classes despising them because they pretended to fight, and the others because they did not dare to fight.

The Mexican atmosphere has a debilitating effect upon the moral stamina of some of the good people of the States. Many of them fail to keep correctly their calendars, and trade, travel and tour upon the Sabbath. A prominent member of a northern church made an engagement in one of the large Mexican cities to lead a Christian Endeavor meeting on a certain Sunday afternoon. On Saturday he sent word that he would have to be excused, as the bull fight took place at the hour set for the meeting, and as this was his only chance of seeing the national pastime he considered it a duty he owed to himself to seize it.

Mexico offers unlimited facilities for Christian and educational enterprises. By law there is perfect religious liberty. While the government is doing all in its power for education, it is utterly unable to provide schools for all of school age. Private schools are encouraged and parents readily send their children. The city of Chihuahua, with over 30,000 people, has only 2,800 pupils in the government schools. I saw about half of these pupils at their studies and was impressed with the overcrowded condition of nearly every schoolroom. Hundreds of children could not be received because there was no room for more. Outside of the large cities the conditions are far less favorable. In many towns containing several thousand inhabitants there are no national schools. The work of education for boys and girls carried on by the various mission boards is most important. These schools, under the direction of strong, evangelical Christian leaders, are mighty liberalizing forces in that country which for so many hundred years has been under the domination of the Catholic church and clergy of Spain.

The Christian school, the wide circulation of an evangelical Christian literature and the continuous preaching of the simple gospel have already opened the eyes of multitudes, and they are demanding a higher standard of intelligence and

more exemplary living on the part of their own clergy. The Catholic Church is struggling against these liberalizing tendencies both in the government and in the lives of the people, but it is a hopeless struggle. Mexicans will never consent to come again under the yoke of the church, and uncomplainingly bear its heavy burdens. Freedom is to them a sacred heritage from their native ancestors. By a superior force were they overcome and their treasured liberty turned into bondage. After generations of submission, the smoldering fire burst forth again and liberty was once more enthroned. The Mexicans love liberty as do we upon the north side of the Rio Grande, and sacredly will they guard it. We Christians of the north can do much to aid them in solving their problems and in guarding their liberty lest it degenerate into license. This can be best done by planting among them the evangelical church, surrounded by the institutions of enlightenment and progress for which that church has always stood.

Faith in New Scientific Touch with Nature

BY REV. NEWMAN SMYTH, D. D.

Instead of complying at this time with the request of the editor of *The Congregationalist* for a summary of the lectures which I am delivering at the Lowell Institute, Boston, on the topic *Through a Century's Science to Faith*, may I avail myself of a briefer space to confess my personal faith in the vital need of a new natural theology, and to express my conviction of the present help and stimulus which Christian teachers and thoughtful believers generally may derive from fresh contact with scientific thought and scientific men.

Some years ago an evolutionist of distinction in England, Mr. Galton, commented on the fact that so few clergymen in England were found enrolled in the membership of scientific associations. Whatever may have been the reasons for it in days of conflict, the time is now past when thinking men have occasion to be divided into two hostile camps. Among scientific workers a dominant feeling finds expression in the frequent cry, Let us go back to nature and find again the facts; very much as in our churches the call is heard, Let us go back to Christ, and find anew the Spirit and the Life. In the working laboratories of our newer biological science slowly, surely and with reverent awe knowledge is being carried farther back into the darkness towards the beginnings. The believer of simple, large, honest faith in the spiritual-mindedness of nature is not unwelcome in the working-rooms of science.

On the other hand, our spiritual faiths have need of closer touch with nature for their renewal. The religious life of these latter years has been coming into closer touch with humanity for its own enrichment, as well as for the help it brings to the people. Our spiritual faith needs, likewise, and as a part of the same movement, to be brought into surer scientific touch with the facts, the processes, the informing principles of nature. Our

philosophic and theistic writers as a rule have not gone out among these facts which biological science is accumulating; and consequently their argument of divinity, however valid it may still be in its philosophic form, lacks that concrete and vital reality which can only come through thinking intimately with nature, knowing at first-hand acquaintance her processes, and following the momentum of the real logic of the great nature process through and up to the heights.

Paley attempted to do this; with marvelous skill he used the natural science of his day in building a home in nature for religion. But the revolution in natural science has left the house which Paley built uninhabitable; the new natural theology is building, and the materials for it are abundant and rich. We must trust nature in order to receive her revelations. Science trusts nature, and from that scientific trust and its issues it is my profound conviction that an immense deal may be gained by religious teachers for the stimulus of their own spiritual thinking, and for their truer and richer ministry to the needs of the world.

As ministers I fear we shall impoverish our own souls, and not do all that in us lies for the people, if we pass by this inviting field of knowledge and fail to enter into the spiritual promise of our century's science. In the course of lectures to which *The Congregationalist* has made kindly reference, I am seeking to point out some of the open gates into this realm, and to follow some of the ways in which our science seems to indicate that the Living One has gone and is going on before us in the continuous evolution and revelation of the world.

In and Around Boston

Dr. Smyth as Lowell Lecturer

The audience which gathers to hear Dr. Newman Smyth's lectures on *Through a Century's Science to Faith* is not as large as is sometimes seen at the Lowell Lectures, but it is choice in quality, and finds its reward. Dr. Smyth, although dealing with weighty matters, finds opportunity for flashes of wit and periods of humor, and now and then puts his thought in prose that reminds one of Ruskin's.

The lecture last Monday on the *Evolution of the Beautiful and Its Significance* was a discussion of the utilitarian theory of beauty and its origin, the notion that flowers, birds, insects, etc., are beautiful solely because their coloring or their symmetry of form are part of the ordained process of natural selection, with variation in type in view. This theory, first formulated by Darwin, is held by Dr. Smyth to account only partially for the presence of beauty in the world. There are too many exquisite forms of beauty, notably in the lower forms of marine life, which have no utilitarian explanation, for this theory to be deemed explanatory. Moreover, recent investigations of the habits of insects show that the coloration of flowers does not play as important a part in the temptation of insects to feed upon flowers and thus cross-fertilize them as Darwin contended it did. After all that need be granted is granted to the natural method of explaining the presence of beauty in nature, there still remains need for postulating a design in it, a reason speaking to reason, intelligence revealing itself.

International Arbitration

Meetings in commemoration of what has been accomplished in international arbitra-

tion and to promote wider interest in the cause will be held in Lorimer Hall, Tremont Temple, on Jan. 16, noon and evening. Among the speakers will be Robert Treat Paine, Dr. Edward Everett Hale, Mrs. Livermore, E. H. Crosby of New York and Dr. Benjamin F. Trueblood.

Saving Young Girls

A hundred or more friends of The Ingleside gathered at Shawmut Church last Wednesday afternoon to listen to the annual reports and meet each other socially. The Ingleside, at Revere Heights, Mass., is a Christian home for young girls—some of them hardly more than children—who are weak and tempted, victims of diseased inheritance or left alone amid evil surroundings. Organized at first as a refuge for those who had strayed from the paths of virtue, its projectors soon saw the importance of giving preventive aid. Reports were presented from Rev. R. B. Tobey, president of the corporation, from Mrs. Clark, matron, and Miss Graves, visitor. The largest number of girls accommodated in the home this last year was twenty-seven. In the sewing-room no less than 943 articles had been made and 4,520 repaired. This gives some idea of the industry within the home, but it is by no means confined to sewing. Cooking, laundry work and the common school branches are also taught and the young women fitted to go into domestic service.

Dr. McElveen, in his address, dwelt upon the Master's command, "Gather up the fragments that nothing may be lost"—a command pertinent to the economic age in which we live. Ingleside gathers up the fragments of lost womanhood. It gives these girls who were born with vicious tastes and tendencies a new heredity—a spiritual re-birth. Mrs. Margaret Deland, whose philanthropic interest in work of this character is well known, was in the audience, and during the social reception every one had an opportunity to meet the famous author.

The Minister and the Century

The first Monday meeting of the Boston ministers in 1901 was unusually well attended. Dr. McKenzie's widespread reputation as a preacher attracted his brethren, and the theme itself commanded their attention. Not a few laymen were present to learn how the minister would best meet the needs of the new era. The speaker sketched rapidly the important theological features of the past century and prophesied that the twentieth would be one of religious quiet. There will be little serious stir caused by either the scientific or literary world. The opening thought of the new century, and that which will color theological teaching for years, is personal devotion to Christ. The character is that of a knight, the emblem the man with the sword. Loyalty will be the watchword. That which is accomplished will be by the spirit. The successful minister will specialize in accordance with the spirit of the time, devoting his energies to preaching and permitting no miscellaneous demands to weaken his ability in that direction.

The address was delivered with great vigor and was much enjoyed. Dr. H. A. French of Malden presided as moderator, having been elected for the ensuing six months.

Mr. William J. Stillman, long the representative of the *London Times* in Rome, a journalist with few peers, writing from London to the *New York Evening Post* relative to Lord Salisbury's foreign policy in general, dwells at some length on his course just after the 1895 Armenian massacres, and makes known the fact that Germany then assented to Italy's participation with Great Britain and Austria against Turkey and pledged her own aid, if necessary, and that nothing but Lord Salisbury's lack of nerve prevented him from leading Europe against the infamous Turk.

Old Bowen's Legacy*

By Edwin Asa Dix, Author of "Deacon Bradbury"

SUMMARY OF CHAPTER I.

Mr. Clark, the lawyer of a Vermont village, is summoned to the bedside of Sim Bowen, an eccentric old man, whose selfish, solitary life had made him generally disliked. Stricken by paralysis, he wishes to make his will, and after a lively discussion between the lawyer and the recluse over the latter's philosophy of life the will is drawn, bequeathing \$5,000 to some "unmistakably worthy object" in the village, churches excluded, and Mr. Clark and two other upright citizens are made executors of the trust.

CHAPTER II. DE MORTUIS

Mr. Clark accomplished little office-work for the rest of the day. He had been more stirred up by the morning's strange interview than he had realized, and it was not easy to readjust himself to commonplace conditions. The words and thoughts of the discussion kept presenting themselves again and again before his mind. He found himself querying how far he was right in his views of life, and how far old Bowen might be right. He found Bowen's question, as to what value the latter's life had had for him, more difficult to settle each time it raised itself. And, finally, the subject of the legacy kept persistently obtruding itself, not precisely as a matter for immediate settlement, but as one whose solution might prove to be even more difficult than he had apprehended.

"An unmistakably worthy object," he mused. "Will it be so simple? For five dollars, yes. For five thousand in a lump?—well, I'm not so sure."

He ran over fruitlessly in his mind various possible worthy uses for the sum. Then his thoughts reverted anew to the eccentric testator, and he alternately hardened and softened as he thought of the somber old man dying up there in that lonely, neglected house. "I can't call it 'home,'" he reflected, idly; "for Bowen has never had a home, in that sense, and hasn't known anything of one." Had he been too severe? What nature would his own have been at his age of fifty if he had not known the home which was so dear, so vital, a part of his existence? How could cheerfulness survive without cheer? How could you understand, or value, or give love, never having experienced it? At least, the old hermit farmer had never harmed any one. No man lived who bore him a personal grudge. That was much, surely. More might be asked; but could it be demanded?

And yet at the end, as unswervingly as in the morning, he knew that it could, and he abated no word that he had uttered.

About four o'clock Mrs. Clark returned. She came around by the front path to the office door. Her husband knew, before he asked, the significance of her sobered face.

"When?" he asked, quietly.

"About an hour ago. There was no pain. He was unconscious."

*Copyrighted, 1901, by Edwin Asa Dix.

"Was Peter by to help you?"

"Yes."

Mr. Clark was feeling the startled sensation we all have when a death, however surely expected, actually takes place.

"I thought it might not be so soon," he said, vaguely.

"Poor old man," said Mrs. Clark, with her broad, forgiving sympathy. "It's a death more to be sorrowed over, perhaps, than many another we've seen."

"Yes. An abstract kind of sorrow."

"But just as real; maybe more real, because it's wider, somehow. It's a sort of sorrow for an—an idea, rather than—as well as—a person."

"I know what you mean, Annie," he said, softly.

"Please step around and have Tom Secor drive up right away, Samuel," she said. "He'll take up whatever's necessary; and you tell him the coffin should be ready by day after tomorrow."

"Who's up there now with Peter?"

"Mrs. Marshall stayed; and I stopped at the parsonage on the way back, so Mr. Marshall's gone up."

"Then I suppose I can't do anything," said the lawyer. He had risen, and now, as his wife passed on silently into the house, he went out by the way she had come and up the street to Secor's, the carpenter-undertaker's. Secor, greatly surprised at the news, promptly left for the Bowen house.

Mr. Clark stood irresolute on the curb as the carpenter drove off. He felt disinclined to go back to his office. His footsteps turned in the other direction.

"I'll just step up and tell Deacon Bradbury," he decided; and he moved off up the street to the deacon's home, a well-located farm at the edge of the town.

Mr. Bradbury was out in the fields, but his wife, who greeted the visitor hospitably, sent out her "help," 'Mandy, to search for the farmer and bring him in. Miss Lorinda Park, an invalid neighbor, was in, making a call.

"Set down, Mr. Clark," said Mrs. Bradbury, cordially, as she drew forth another chair.

"You always have comfortable chairs in this house, Mrs. Bradbury," he remarked as he took the seat, reflecting swiftly on the contrasted lack of comfort in the substitute for a home he had that morning visited.

"I've allers held that good chairs give th' best welcome," rejoined Mrs. Bradbury; "an' every one o' these chairs has been got, at one time or another, with thet idee."

"It's a very gracious idea, I'm sure," commented the visitor, with a pleased feeling.

"Jest like th' Bradburys, too, ain't it?" put in Miss Lorinda.

"Exactly," he assented, heartily.

The door leading in from the kitchen opened, and Mr. Bradbury appeared, large and hale, healthily aglow with the work of the farm.

"How d' y' do, Miss Lorindy?" he said, heartily, advancing. "How are ye, Lawyer Clark?" He looked from one to

the other and then to his wife, with humorous suspicion.

"Makin' y'r will, Martha?" he asked.

"Call f'r me t' be another witness?"

Mr. Clark smiled, but gravely.

"I did call about a will, Mr. Bradbury," he said, "though not your wife's."

"Whose?"

"Simeon Bowen's. He died this afternoon."

His hearers gave a start.

"Sim Bowen? Y' don't say!" ejaculated Miss Park, while husband and wife uttered a surprised "Sho!" almost in unison.

"He had a stroke early this morning. I was sent for, later on. Mrs. Marshall and my wife were there afterward."

They pressed for additional details, and Mr. Clark described events more fully.

"Sho!" said Mr. Bradbury again, with a certain large sorrow in his voice. "Now thet he's dead a body feels pity f'r him."

"It's astonishin' how much kinder it allers makes a person feel," commented Mrs. Bradbury. "He didn't seem t' git much pity while he was alive."

"He didn't ask for it," interjected Lawyer Clark, dryly. "And the world doesn't pity much unless it's encouraged a little. The old man made a rather strange will."

"What was it?" inquired Mrs. Bradbury.

"Well," said the lawyer, reflectively, "there's no secret about it that I know of. It concerns Mr. Bradbury somewhat, and I may as well let the rest of you hear about it, too," and Mr. Clark proceeded to relate the circumstances of the legacy.

"Well, I swan!" was Mr. Bradbury's astonished comment.

"I thought you would," said the lawyer, unable to repress a smile. "I find I do myself."

The farmer passed his hand thoughtfully through his heavy iron-gray hair, and slowly sought a seat in his large cane rocker.

"Five thousand dollars, eh?" he said.

"In one lump, too," added his wife.

"Yes," returned the lawyer; "and no church can come in."

"It's too big," pronounced Mr. Bradbury, positively.

"That's what I've been fearing. Not that you can't give away five thousand dollars easily enough, if you try. But to give it where it's sure to do five thousand dollars' worth of good—that's another matter."

"Yes, it is," said the farmer. "Now, you take th' Watkins family. They're our town poor, I s'pose, as much as anybody in Felton. Of course there's one or two other families like 'em, but I'm just considerin' them as an example. Ef we give Sneezer Watkins five thousand dollars—"

"Lawks!" interjected Miss Lorinda, with an irrepressible laugh. "He'd spend half in t'bacco an' cider, an' th' other half in ribbons f'r th' children, in two days."

"Bout like thet," assented Mr. Brad-

bury. "No way o' puttin' restrictions on it when it's given?"

"No," Mr. Clark said. "I suggested that while I was writing out the will, but he wouldn't have it. I think he rather foresaw that we might find some difficulties, and enjoyed the notion."

"There's one thing," Miss Park put in, with a certain admiration, "th' ol' man picked out th' very best an' uprightest committee y' c'd find in this town—or any other town."

"That's so, every word of it," agreed Mrs. Bradbury, heartily, "ef my husband is on it."

Mr. Bradbury was deep in reflection.

"You an' I an' Mr. Pickering 've got a hard job t' do right, Mr. Clark," he said, presently.

"Yes; I realized that right away."

"I s'pose we'll git applications thick on all sides."

"Why, Nathan! People ain't beggars here," said his wife, reproachfully.

"O, people won't ask. They may hint, but they won't ask. They'll git others t' ask fur 'em. But I did n't mean people; I was thinkin' of societies an' town committees an' sech."

"We must talk all that over. What do you say to walking up to Mr. Pickering's with me, Mr. Bradbury? Then I thought we'd all three go up to Bowen's, just to see if we can be of any use."

"A good idee," replied the farmer, promptly. "I'll jest go out an' tell Abner 'bout thet seedin' an' then come back an' tidy up a leetle, an' we'll go right off."

Mr. Bradbury speedily reappeared, and the two men left the house.

"Well, I guess I'll be goin', too," said Miss Park, who was burning to communicate the news to various intimate friends. "I'll bring ye thet receipt fust thing in th' mornin', Mrs. Bradbury; an' don't f'rgit t' put th' yelks in *after* th' batter's mixed, not b'fore."

Miss Lorinda spent the next hour or two in dropping in at various neighbors' houses, and the news of old Bowen's death was by this and other means speedily spread through the village. The funeral, which was held two days later, was attended by many people, though it is to be feared that more came from curiosity and from interest in the strange legacy exciting discussion than from any personal respect or affection for Simeon Bowen himself.

During the weeks immediately following, the three trustees and executors of Mr. Bowen's last testament found themselves a marked center of interest. The will was probated, and the three duly qualified to discharge their duties. No difficulty was found in disposing of the farm property, for Hiram Wheeler was the only offering purchaser, and he took over the farm for two thousand dollars, which he paid in cash. This was deposited to the account of the estate in the bank at Hingham, making five thousand dollars in all, besides a little accrued interest. The furniture, as directed, went with the house, and what there was of clothing and other small items had been explicitly bequeathed, at Mr. Clark's suggestion, to Peter Merritt.

Mr. Clark, Mr. Bradbury and Mr. Pickering had been unaware that there existed in Felton so many meritorious ob-

jects of charity, so many worthy societies and small philanthropic agencies, so many individually deserving poor, until they entered upon their new trusteeship. The little local charities pressed openly, and rightly enough so, through their most prominent representatives. The individual poor had friends in almost embarrassing number, who, generally wholly unsolicited, presented their respective claims with clearness and cogency. The lawyer found it necessary to keep a little book in which he carefully entered details of every application as soon as made, reserving a space under each for further particulars. The town council was not unrepresented among the claimants, and many public-spirited suggestions were made for spending the money on such a public object as would conduce to the good, not of one or a few, but of all.

Each of the trustees found his time perpetually and often seriously invaded. They were liable to stoppage in the street or in the stores, to domiciliary visits, to invasions, respectively, of their law, farm and business work. They were all men of large forbearance, with a way of taking life as easily as was practicable, and of not setting that worrying, disproportionate value on detached portions of time which has become an increasing characteristic not only of urban but of rural populations. They were each blessed, besides, with a tolerably large and appreciative sense of humor, and this threw a saving light on many of the applications and interviews and appreciably lessened the exactions of the situation.

Yet among all the suggestions made, none of them unworthy and most of them undeniably the reverse, the three men found not one which seemed adequately to fit the demands of the case. Each of the few indigent families known in the town seemed far more likely to be demoralized than benefited by the sudden reception of such a sum as that at the trustees' disposal. In an evenly prosperous Vermont village in the seventies, continued or chronic indigence was usually traceable to continued or chronic fault or incapacity, and was such as to be much more wisely relieved or regulated by occasional private benefaction than by a sudden access of comparative wealth.

The indivisibility of the account was a particular source of difficulty. Had it been permitted to break up the legacy into several smaller sums, there would have been little trouble, for the three knew the needs of the townspeople fairly well, and in so far as they had been ignorant they had been kept fully informed since their appointment as trustees.

In the matter of local charitable and other organizations they experienced similar difficulty. Each was good, but, in the first place, none was preponderatingly so, and, in the second place, each was already kept fairly well equipped with the small funds needed for its particular work. The committee reasoned that such an endowment given to any selected one among them would not only foment local jealousies, but would simply allow to be retained in private pockets the subscriptions which would otherwise be forthcoming. Each project submitted was repeatedly and conscientiously canvassed, but no conclusion emerged so clearly as to justify assured action.

These were the reasonings of men unquestionably as honest and careful as could be found in any New England or other community, and they were strengthened by the fact that the townspeople themselves were hopelessly disunited in their advisory verdict. The conflict of factions, though friendly and void of rancor, became, in fact, rather more than less strong with the lapse of the weeks. And meanwhile the three trustees, with the best will in the world, did—nothing. However, they were comfortably aware that there was time remaining as well as interest accumulating.

"Mr. Clark," said Mr. Bradbury one day, meeting him, "let's you an' I go 'round t' Miss Jewett's an' see what she thinks 'bout all this. I hain't thought t' ask her when we've met, an' she ain't one t' volunteer opinions unless she's asked."

"Good idee," said the lawyer, readily. "We can step around now, if you like."

Miss Jewett was at home and, promptly entering the little parlor, greeted them with cordiality.

"I s'pose y' 're s'prised t' see us payin' a reg'lar call this way," began Mr. Bradbury, with a twinkle in his eye.

"I don't mind being surprised once in a while," smiled their hostess.

"We jest thought w'd drop in an' talk with ye a leetle 'bout this money we've got t' dispose of."

Miss Jewett listened sympathetically, and Mr. Bradbury unfolded their perplexities, the lawyer adding an occasional word.

"Of course you knew it pretty much all before, Miss Jewett," added Mr. Clark.

"Yes, I knew you had a good many alternatives. I suppose it's natural. It must be hard to know what's best, as you say."

"The reason we thought we'd come and talk with you," said Mr. Clark, "is because you're about the only person who hasn't come to talk with us. And, besides, I think all of us set a good deal of store by your views. We want to get all the light we can."

"That's very natural; but I'm afraid I haven't any views that would be of special help."

"Well, ef y' hev any at all, we'll add 'em t' our collection," remarked Mr. Bradbury, humorously; "an' give 'em a place of honor, too."

"If you ask me, I'd simply advise waiting."

"Waitin', eh?"

"Yes. You have plenty of time. Now some things I believe in working out and settlin'; but other things, I find, are very apt to settle themselves if you let 'em alone."

"How're y' goin' t' know which is which?"

"If we knew that, we'd know a good deal more about life than we do. Of course it's principally guesswork. I was only giving my guess—that this is one of the things that can be let alone for a while."

"What makes you think so?" asked Mr. Clark.

"Nothing particular. It isn't a presentiment, for I never have any. It's just my sense of it."

"Your sense is gen'rally common sense," remarked the deacon. "As it

happens, we've been comin' t' think 'bout th' same way ourselves."

"I've only the view of an outsider," Miss Jewett said. "But if you ask me, I should say, leave it to take care of itself for the present. If it doesn't later on, then you can figure over it some more. There's a lot gained, sometimes, by knowing when not to prod a thing—or a person, either."

"I think that's so, Miss Jewett," agreed the lawyer. "Things happen."

"Things are always happening," returned Miss Jewett, with emphasis. "You take this quiet little town, and count back on the things that have happened in it, say just within a year, not to speak of the long years you and I and all of us have known it. There's a dozen histories that could be written every twelve months right on this main street of Felton. Yes, and they'd make as good reading and teach full as much as any history in the village library, if we only knew how to write 'em and how to study 'em. And there's history ahead, the same as behind."

Mr. Clark was singularly struck with this novel summarizing of their village life, and felt its truth instantly.

"Things do happen here, when y' think of it," remarked Mr. Bradbury, who had been mentally running over village chronicles since Miss Jewett had spoken.

"Yes," assented she; "it's a world of happenings; and every place, little or big, gets its share."

(To be continued.)

In and Around New York

Promise for the Church Extension Society

Rev. C. W. King, who resigned the pastorate of Bushwick Avenue Church some time ago with quite other plans in mind, has become assistant to Dr. Kent, who felt that he could not give up his pastorate for the extension work, and also that a pastor could accomplish more in the latter line than a layman. Mr. King will assist Dr. Kent, probably both in church extension and at Lewis Avenue. Dr. Kent will have also the help of Mr. Philip W. Scofield, one of the best right hands any church extension superintendent ever had. This three-headed commission could hardly be made stronger. That it has the confidence of the pastors is shown by the fact that to some questions of detail put them thirty responded inside three days. A paper to represent the cause and to be called *Forward* is to be issued, the parish house of the Lewis Avenue Church to be the office of the paper and of the extension movement. The immediate new works in hand are the churches at Brooklyn Hills and North New York. Canvasses are to be made in new sections of the city—upper Bronx as well as Long Island meadows. The new paper is to have a motto given by Dr. Storrs in an address made the last time he attended a Manhattan Brooklyn Conference. Eight thousand copies have already been asked for by the churches. Dr. Kent says he will aim to promote co-operation between the local extension, the Home Missionary and the Church Building Societies, and there will be no pushing of one society to the detriment of another. The annual meeting, Jan. 24, in the Lewis Avenue Church, is to be made much of, and there is to be a field day for city Congregationalism on the last Sunday in February. Drs. McLeod, Lyman, Meredith, Ingersoll and Kent have already expressed their purpose to observe it. A movement is also proposed among young people looking toward union of effort and aiming to preserve and

impart what is worthy of imitation in Congregationalism.

Working Toward the Desired Revival

There was a very large attendance at the National Gospel Campaign meeting in Association Hall on the last afternoon of the century. William Phillips Hall presided, and the speakers included Dr. Purves of the Fifth Avenue Presbyterian, Dr. Burrell of the Collegiate Reformed, Dr. Woelfkin of the Greene Avenue Baptist, Dr. Chapman of the Fourth Presbyterian and William R. Moody. The burden of all the addresses was that New York ought to wake up. It is the metropolitan city, and yet it rarely acts as if it realized that responsibility. Mr. Moody called attention to the character of much of the fiction read at the present time—the reference to Christ in it. Dr. Purves pleaded with the leaders to give themselves up more to the Holy Spirit and depend less on their own schemes. Nothing was done toward local organization, but it is announced that a New York committee will be appointed soon. Such committees have been named in some cities.

The Clerical Union

Rev. Dr. Samuel T. Carter, Presbyterian, Rev. Dr. Henry Mottet, Episcopal, and Rev. Dr. J. Coleman Adams, Universalist, were the speakers, and the topic was the recent Conference of Religion. Dr. Mottet's theme was Comity, and he mentioned having done just what Dr. Donald of Trinity Church, Boston, did at the funeral of Governor Wolcott. He said he felt the world advance as he stood during a conference service in his Church of the Holy Communion, behind the altar rail in the presence of fellow-clergymen, a place where ministers of other bodies never trod before during service. Dr. Adams said the world has long had freedom. It must now acquire fraternity. Rev. William P. Sprague, who crossed the desert of Gobi to escape from the Boxers, also spoke.

The Roosevelt Address

The gathering which Vice-President-elect Roosevelt addressed at Carnegie Hall on the last Sunday of the year was perhaps the largest and most earnest assemblage of young men ever seen in New York. The spacious auditorium was filled to the top. He spoke under the auspices of the Y. M. C. A., but did not follow the manuscript of the speech read in a hundred or more other association meetings on the same Sunday afternoon. He tried to localize and improve it, with the result that he put in politics and distinctly lowered the tone. On the platform were General Howard, General Brooke, three or four colonels and lieutenants and a detachment of soldiers from the harbor forts. William E. Dodge presided and a large chorus furnished music. Robert E. Speer followed the governor briefly. It was, on the whole, a magnificent demonstration of the possibilities bound up in young men. While Mr. Roosevelt spoke well, barring the political turn he perhaps could not help giving, his greatest service was in bringing so many men together that they might have the inspiration of numbers. The meeting counted for more elsewhere than here, and in the way named, it counted for much here.

A Fine New Medical School

When Cornell University was given funds for a medical department the regents chose to erect it in New York, across the street from Bellevue, and not in Ithaca. The building has just been opened. Its cost has been \$750,000, and there is an endowment large enough to make it possible for Cornell to command the best medical instructors the world affords. The giver was Col. Oliver H. Payne of the Cleveland-Payne family. He made one condition only, and that was that the college should stand at the top. President Schurman of Cornell presided at the informal dedication, and Governor Roosevelt and President Low spoke.

C. N. A.

Chicago and the Interior

The Ministers' Meeting

At the Ministers' Meeting Monday morning Secretary Hitchcock, Rev. Mr. Ainslie and Dr. Barton gave the closing addresses on what the century has done for Christianity. Mr. Ainslie laid special emphasis on the need of an "inspirational church" rather than an institutional one. Dr. Barton traced carefully some of the more marked changes which have been wrought on behalf of man under the influence of the Christian spirit. The three mornings devoted to the consideration of what a century of Christianity has done for America have been profitable and instructive.

Dr. Pearsons's New Year's Gifts

The Presbyterian University at Lake Forest, having secured \$100,000 from other sources, has just received a check for \$25,000 from Dr. Pearsons. He sent the Methodist Academy at Onarga, Ill., a little city in the center of the state in which he has long been interested, a check for \$20,000. This secures the perpetuity of the school, which henceforth will be affiliated with the Northwestern University at Evanston. He has given Carleton \$25,000 more, and as soon as Drury puts the \$25,000 President Fuller has in hand into an administrative building will add \$25,000 to that. For several institutions he has extended the time for complying with his conditions, notably Fairmount and Fargo. He is paying the penalty which always comes to the liberal-minded in being made the recipient of hundreds and thousands of letters containing requests for assistance of every conceivable nature. Few of these letters are ever read, and no one of them is ever answered. Fifty came Monday morning and went almost immediately into the waste-basket. Yet no man is more ready than Dr. Pearsons to see and talk with men who represent an institution of learning, or takes greater pleasure in giving them money when he is convinced that they ought to receive it. His gifts the last year cannot be much less than half a million dollars.

Dr. Humphrey's Fourscore Years

Dr. Humphrey, for a generation district secretary of the American Board, completed the last day of 1900 eighty years of useful life. As pastor, first at Norwalk, O., then at Beloit, Wis., then as secretary, he rendered efficient service in the kingdom of God. As an author he has gained no little reputation. The last ten years he has spent in retirement and in somewhat feeble health. At present he is at Clifton Springs, N. Y., whither many of his old friends sent him letters of greeting and their prayers that he may linger yet many years among us. He himself says that he does not anticipate any real improvement in his health until he obtains his resurrection body.

Acceptance of Dr. Noble's Resignation

It was stated last week that the Union Park Church voted to ask Dr. Noble to withdraw his resignation and remain with an associate pastor. After full consideration and conference with the committee appointed to see him, he declines to accept the proposition of the church, but consents to continue to serve it until it obtain a pastor. His reason is his belief that to obtain an associate pastor who can do the work the field demands would be almost impossible, and that the arrangement would not be for the best interests of the church. Dr. Noble looks upon the opportunities before this church as among the best in the world. In view of his decision, the committee reported in favor of accepting the resignation, to go into effect at the close of the summer vacation, or when a pastor shall have been secured, and of making him pastor *emeritus* with such salary as the society shall be able to pay. The report will be acted upon at an adjourned meeting next week.

Chicago, Jan. 5.

FRANKLIN.

The Home and Its Outlook

Rachel

No days that dawn can match for her
The days before her house was bare;
Sweet was the whole year with the stir
Of young feet on the stair.

Once she was wealthy with small cares,
And small hands clinging to her knees;
Now she is poor, and weeping, bears
Her strange new hours of ease.

—Lizette Woodworth Reese.

A Mother's Unwritten Essay

BY ANNIE HAMILTON DONNELL

The steady, persistent droning abruptly ceased at the tap of Miss Lucia's boots under the window.

"It's got new words to it, hasn't it?" Miss Lucia called in, cheerfully. "I never heard those words before to that tune."

"What tune?" the little woman in the window said.

"Why, 'Hark from the tombs'—wasn't that the one you were singing?"

But Esther Willard did not smile. Her mouth corners drooped yet lower. She went round to the door to let Miss Lucia in.

"Don't say anything funny, Auntie"—the old child-name slipped to her lips unexpectedly—"for if you do, I shall cry," she said.

"Bless me, that's one way to take a joke!" Miss Lucia laughed, cheerily, "I'm not accustomed to that way—when I say funny things I expect folks to laugh. Now then, my dear"—she dropped substantially into a chair and smoothed out her skirts—"what does it all mean? I'm ready."

"It means I'm discouraged. It means I've wasted another day. It means I shall never do anything in the world like other people—not if I live to be a hundred! There, I've climaxed—I'm going to cry in a minute. Let's talk about the weather, quick—quick!"

"It's a beautiful day," Miss Lucia said, calmly. "Just the kind of weather to watch things—grass and chickens and children—grow. I saw your twins going by to school this morning, and then coming home to dinner, and they'd grown an inch betwixt and between!"

In spite of herself the little mother opposite smiled. "Yes," she said, "I had to let out the hems in Harvie's trousers this noon! I made him eat dinner in his overalls. There wasn't time to rip out the tuck in Chrissy's skirt!"

"I told you it was growing weather, my dear! But to go back to the beginning—what was it you wanted to do like other people today and couldn't?"

"Write an essay," murmured Esther, with sudden diffidence. "For the Mothers' Club, you know. The president gave me The Daily Care of Children to write a paper on. But I haven't even had time yet to read up on it in the books she gave me. The meeting's tomorrow at Nell Fessenden's—I shall resign."

Miss Lucia had whipped out a tiny notebook from her capacious pocket and was fishing for a pencil. "Wait—not so fast. I want to take notes," she said. "I'm

reporting for the *Daily Ways and Means*. Begin when you got up. Are you sure you couldn't have got that essay in somewhere—not into some of your idle moments?"

Her face was quite stern and forbidding, and Esther drooped before it. She had been Aunt Lucia's "child" twenty years ago and remembered that look.

"Begin," Aunt Lucia said.

"Well, I got up"—"Got up," jotted down the pencil in the book.

"And made the muffins and set the mush cooking."

"Muffins, mush." Go on."

"Then I set the table and dressed Number Four and washed the twins' faces and put fresh lace in Molly's sleeves. Then, after breakfast, I helped Chrissy do her sums—she isn't very well and I don't like to have her study much. I told her little stories about the words in her spelling, too, to make them easier. I shouldn't have let her go to school if I hadn't helped her, and then she'd have cried herself sick abed. Chrissy's very ambitious. You have to treat children different ways."

"Sums, stories." Go on."

"Well, then there was only time to do the hair-combing and the nail-inspecting before school, and see that Harvie's handkerchief was clean. It takes a good while to curl Chris and braid Molly, and I like to do it carefully. Children like to be smooth and neat; it makes them self-respectful. You needn't tell me even a boy likes to have his nails long and black and dreadful! Harvie takes the greatest pride in his."

"Curls, braids, fingernails," jotted the swift pencil in quaint, neat script.

"Well?" followed in Miss Lucia's businesslike tones.

"But it *wasn't* well." It was all horrid. The fire'd gone out and the hot water was cold. And by the time I'd heated the fire and built the water—I mean built the water and heated the fire—no, I don't mean any such thing! I mean I had to stop right in the 'middle of *medias res*,' as old Mr. Belcher says in school meeting, because Number Four had jammed his finger and had to be comforted. I didn't hurry *that*, anyway. It takes time to comfort babies, Auntie. And then between the sweeping-up and the lamp chimneys, little Number Five woke up and made pointed remarks at the top of her voice. I washed and dressed and breakfasted her, and got out the tin pan and the clothespins for her play. Then brooms and lamp chimneys and the soup for dinner and Number Four's *other* fingers to comfort, and Number Five's blessed little bumped nose, and the children's aprons to iron and"—

"Wait, wait! 'Number Four—Five—Six!' I'm all in a mix. 'Clothespins, soup, lamp chimneys and bumps!' What then?"

"Then the children came home to dinner, and while they ate I let down Harvie's little trousers. He said Bob Somebody laughed at them for being so short, and I wasn't going to have that. It isn't fair to subject a boy to ridicule when there are wide hems to his trousers. A

few clips of the scissors and a few stitches and then where's Bob Somebody's laugh? I think little people's feelings deserve to be respected as much as big people's. But of course it put me back a little, and it was three o'clock before I got settled down to Molly's new dress that I'd promised to finish for tonight (she's gone to a little party next door)."

"Trousers—new dress." But why didn't you write your essay and let Mistress Molly wear an old dress?"

Esther Willard's clear eyes regarded Miss Lucia indignantly. She threw out her slender hands with an impetuous gesture of her own.

"And break my promise to Molly!" she cried. "Do you think I'd do that? Aunt Lucia, I've done any number of wrong things and left any number of right things undone, but I've never broken my word to my babies yet. That's one of the few things—maybe it's the only thing—the recording angel can write on my credit side. The mother that doesn't keep faith with her children isn't a mother. She's a monster!"

"Amen," responded Miss Lucia.

There was a little space of silence in the darkening room. Then Esther spoke dejectedly, the old discouragement in her gentle voice. "So, you see, that's been my day—that's what I've accomplished! Where's my paper for the Mothers' Club tomorrow? I'm sure I'm too tired tonight to write it, and besides, Harvie 'jumped into a brier-bush' today and 'scratched out' all his buttons. I've got those to sew on, and a nice, three-cornered little patch, too. Then I'm going to bed."

"Where you belong," smiled her visitor with her old smile. "And you can go to sleep in peace and quietude, my dear."

"But my essay on The Daily Care of Children"—

"Is all written, my dear."

"Miss Lucia!"

"Yes, and well written, too. It's an honor to any Mothers' Club. I've put the headings down here in my little book and intend to work it up some time for the *Daily Ways and Means*!"

"Aunt Lucia! Please talk sense. There isn't any daily anything."

"But there's a beautiful little essay on taking care of children, dear. I've sat right here in this chair and listened to it, and it makes me proud of my child!"

"But I haven't written any—what in the world!" cried bewildered Esther.

Aunt Lucia stretched a lean old hand across to her and patted her knee softly. Aunt Lucia's face was tender and approving. "You've lived one all day long, dear," she said. "If you've forgotten, I've got the headings all here in my book—shall I read them over?"

"No, no," laughed Esther, softly, a sudden light in her face. "O, Auntie, then you think the day wasn't wasted quite?"

Miss Lucia stood up and drew her light shawl round her. Then she stooped to kiss the tired young face. "Such days, dear heart," she whispered, "are all set down on your 'credit side.' Do you think the great Bookkeeper does not like to make an entry like that?"

Closet and Altar

And what I say unto you I say unto all, watch!

Yet we must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted at the very gate, on his first knocking.—*Thomas à Kempis.*

How many answers have been missed simply because we did not follow our petition with a heavenward eye, and with the calm waitings of expectant faith! Remember, when you pray, go at once from the footstool to the tower—*J. Vaughan.*

Sometimes God calls us but to stand and see the workings of his hand; often we are set to watch some little part of his great work and do our part in its completion; now and then we are put in places of great responsibility, and the progress of the kingdom manifestly hangs for a fleeting moment on our faithfulness. But in all God asks of us the watchful eye and the attentive mind.

Lord, in these dangerous years
Of earth, my hope shall be,
Amid the counsels of my fears,
That thou wilt watch with me.

And if I look astray,
Lured by some darling sin,
O, leave me not to choose my way,
But keep thy guard within.

Thy goodness overflows.
My heart shall rest in thee.
Thy love my want and weakness knows
And thou wilt watch for me.
—*Isaac O. Rankin.*

Unless you put out your water-jars when it rains, you will catch no water; if you do not watch for God's coming to help you, God's watching to be gracious will be of no good at all to you.—*Alexander MacLaren.*

The fact is, evil never abdicates, never goes off on a vacation, never sleeps. Every day, every one of us is ambushed and assaulted; and what we become is simply our defeat or victory. Not to be crowned victor is to pass under the yoke.—*Roswell D. Hitchcock.*

O Lord, who hast given us eyes to see and hearts to meditate upon the things which concern thy kingdom, help us to be always watchful lest we fail in that which thou hast committed to our care. Let us not be overcome of sudden evil, and strengthen thou our hearts against the constant allurements of our easily-besetting sins. Show us thy thought of the proportion of our lives lest in grasping little things we lose the best. Give quick discernment of the purpose of thy love, that we may always work with thee. May no opportunity of helpfulness escape our thought because of careless ease or greed of pleasure. Help us to be strong and glad, to watch for Christ's appearing as our glorious hope. And watch thou over us to keep our hearts in constant peace. Amen.

The Half-hour Clock

"Oh dear, oh dear!" cried little Prue,
"The old clock's banished for a new!"

"The old with frankness struck the hours,
And never failed, for sun or showers.

"But look, today, my lessons done,
I heard it well: the clock struck one!"

"'Twas half-past twelve, as I could see.
The new clock told a lie to me!"

"Again I heard, my play begun,
That single sound: the clock struck one!"

"Sir Clock," said I, "I'll not obey,
No matter how much one you say.

"I played and played, quite long I played,
And wandered in the garden shade.

"Then such a hungry feeling came,
I knew 'twas half-past one. Ah, shame!"

"To cheat me of my broth and bun,
Yet through the door that clock struck one!"

"A very saucy trick, you know,
To strike three ones all in a row!"
—*Agnes Lee, in The Round Rabbit.*

Waymarks for Women

A plaster bust of Miss Jane Addams has just been completed by a Chicago sculptor, William La Favor. It will be presented to Hull House.

Mrs. D. O. Mears of Albany, N. Y., president of the New York State Assembly of Mothers, plans to enlist champions of the short skirt by an endless chain of pledges.

It will be worth while to watch for the future work of Miss Adeline M. Jenney, the Congregational missionary's daughter, who is winner of the *Century Magazine* prize of \$250 for the best original short story. Its title is "An Old World Wooing."

A fashionable Paris crowd assembled at the Palais de Justice, Dec. 20, to see Mlle. Chauvin take the oath on her admission to practice at the French bar. Madame Petit was the first woman to join the ranks of French barristers, but it is no slight distinction for Mlle. Chauvin to be the second.

The secretary of the Connecticut Board of Health, in a report just issued, recommends that short skirts be prescribed for school teachers. "These skirts," he says, "do not reach low enough to pick up filth from the streets, and the health of pupils in the public schools would be much safer."

Madame Berosthorn, wife of the Austrian chargé d'affaires at Peking, has been given the cross of the Legion of Honor for her heroic conduct and her assistance to the French during the siege of the legation. Only one other foreign woman has been thus decorated, Marie Schellenck, a Belgian.

Miss Caroline Stewart, a Tennessee girl, is the first American woman allowed to take the doctor's examination at Berlin University. She passed successfully, having taken her degree as doctor in philology. Miss Stewart holds fellowships from Bryn Mawr and the collegiate associations of Boston and Chicago.

President Hyde of Bowdoin spoke recently before the Maine Pedagogical Association of the care a teacher should take of his or her physical welfare. "You can't teach a good school and make your own dresses," he said; "or speculate or work during vacations." This is good sense and should be taken to heart by others than school teachers.

Mothers and teachers, as well as ministers, ought to be especially interested in the next public meeting of the Massachusetts Moral Education Society, in Park Street Church ves-

try, Jan. 11, at three o'clock. The subject is *Methods of Moral Education Adapted to the Church*, and the speakers are Rev. S. W. Dike and Miss Sara E. Wiltse of kindergarten fame.

According to recent publications of the State Bureau of Labor Statistics, women wage-earners are steadily increasing in Massachusetts—more rapidly than the population in every county save one, and with a greater percentage gain than is shown among male workers in all but two counties. In Suffolk and Plymouth Counties the number of women gainfully employed has increased at the rate of 37 per cent., Norfolk 46 and Bristol no less than 57 per cent.

Mellin's Food

IN the matter of food, the adult person having obtained his growth only requires to repair the waste and maintain the bodily heat; but the little one not only has this to do, but must also provide for an enormously rapid growth and development in addition. This cannot be done on an unsuitable diet. The infant must have a suitable diet.

Mellin's Food and milk is a suitable diet; approved and used by the medical profession all over the world, Mellin's Food has become the principal diet of thousands of infants. Mellin's Food and milk is a diet which contains sufficient necessary nutritive elements in the proper form and in the right proportion.

Lately there has been talk about preparing cow's milk for babies by the doctors, and articles are being written by the hundred describing methods of fixing and preparing it; experience tells me, however, that Mellin's Food, prepared as directed on the bottles, to suit the age of the child, is good enough to raise a family of seven and lose none of them.

Dr. E. J. Kemper
Jasper, Ind.

I use Mellin's Food for my baby and recommend it to all mothers whose babies do not seem to thrive on nature's food. I have tried various artificial foods with my babies and can freely say nothing compares with Mellin's Food. My little girl, now eight months old, seemed to stop growing at about four months old, lost flesh, became pale. Our physician said she needed more nourishment, and we then began the use of Mellin's Food, and the improvement in baby was wonderful. She now is the picture of health and a very flattering advertisement for Mellin's Food. She has never been sick or had to take any medicine since I began giving her the Food.

Mrs. F. D. MARTIN
Lakota, Texas

SEND A POSTAL FOR A FREE
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

The most concentrated form
of beef science knows

LIEBIG

COMPANY'S EXTRACT
OF BEEF

Signed *J. Liebig* in blue

The Conversation Corner



DEAR CORNERERS: What is that boy with the telescope doing here again? I thought we dismissed him last week, after a long talk on what he saw in the next—not the present—century. But I can think of something better for him to look forward to than what great discoverers may possibly do before 2001. It is what he himself and the rest of you young Cornerers are to do. It is not probable that one out of ten thousand of you will invent an air line to the moon, or a subway under the Atlantic Ocean. But every one of you ten thousand can easily do something more useful to yourselves and others than any such inventions.

It was a curious thing that set me to thinking about this. A nice letter just received from a young man who was one of our earliest Corner boys, fourteen years ago, asks if I remember his first letter about rabbits and a little girl's criticism upon it. I have looked it up in the first volume of the Corner Scrap-Book, and it begins in this way:

Dear Mr. Martin:

I am going to have a pair of rabbits. please tell me their habits.

The little girl who listened to it said: "That sounds like *poetry*." That was a long time ago! The writer says that now, instead of rabbits, he has Hebrew for a hobby (in a theological seminary), while the other Corner boy to whom I referred him for full answer to his rabbit question is now, I understand, taking his professional course in a law school. In reading over the boy's couplet, I find truth as well as poetry in it; the word "habbits" is important enough to be spelled with two b's. It is often said that "we are creatures of habit." But "creatures" are animals. So we are all like animals in having regular ways of doing things, just as rabbits and squirrels and cats and woodpeckers have their peculiar "habbits" and always do things in the same way.

The difference is that they have their habits by nature, or, as we call it, by "instinct" (except in case of colts and dogs who are trained to work or do tricks), while we human animals can reason and talk and understand what our fellow-animals say, and so learn for ourselves, that is, make our own habits. That is the very thing I suggest for our talk this week. You Cornerers are "bundles of habits." If you "get into the habit" of doing things in a certain way, you will be likely to do them so always. It is just as easy, if you begin soon enough, to have the right habits as the wrong ones; and it

will make a great difference which you have, the right or wrong. You like prizes—now here is a short list of habits which will give every one of you, if you practice them, a succession of prizes, as long as you live.

1. The habit of *order*. That is, keeping things and doing things in a systematic way. There used to be a simple maxim (written, I suppose, by "Poor Richard," alias Benjamin Franklin), "A place for everything, and everything in its place." Keep your books (if you have but a dozen), your letters, your playthings, your tools, your clothes arranged in some convenient order, and always in the same place, so that you can put your hand upon them in the dark as well as in the day. Success or failure in your business will depend a good deal on the application of this habit on your farm, in your shop, your store, your office, your library, or wherever your work may be. It is a part of the same habit always to leave things properly—closing a door, a gate, a drawer or a lid, replacing a book, folding up a paper, etc. (When I was a boy, it was commonly said of a man who never shut a door that he was brought up in a sawmill!) You say these things are trifling, but they are not—sometime you will find them very important.

2. The habit of *punctuality*. Do things at regular times—going to bed, getting up, bathing, eating, working. You will gain much time in that way, and "time is money." You will be sure also to do necessary things otherwise left undone. Always be prompt, at meals, at school, at church, at the train, wherever you are due, or have agreed to be. Never let anybody wait for you one minute. If you begin in that way now, you will meet important appointments by and by, and pay your bills exactly when they are due. People will depend upon your word, knowing that you will do exactly what you say you will do—and exactly *when*.

3. The habit of *industry*. This might have come first in importance. Do something! Not necessarily at work all the time—play is a good something to do. Vigorous, happy play, especially in the open air, is a blessed thing for children—even when they are grown up! Sliding, skating, running, tree-climbing, ball-playing, or any healthy, harmless games are parts of juvenile industry. When studying time comes, do that with all your might. If you have nothing else to do, read a book—something worth reading. So with real work. Do not be ashamed of it. Get used to it, make it a habit, and you will enjoy it and succeed by it, in 1910 and 1950. There is not much hope of a lazy boy or an idle girl—they will never be really successful or happy.

4. The habit of *politeness*. Not merely the superficial etiquette learned in a dancing school, but the habit of civility and kindness to every one. It is a little thing to bow, or to say "Thank you" or "Please." Some persons have the opposite habit of growling like a dog, or grunting like a pig (I have just been playing a game with some little boys where these ani-

mals had to be imitated); probably they learned that way when they were children. The other way is very much better. I recently heard of a young man who was remembered in a lady's will, because he continued to be kindly polite to her when she had grown old. Practice kindness in little things, not to get a legacy of fifty or a hundred dollars, but for a still greater reward!

5. The habit of *doing something for somebody else*. There is one bit of slang which I like: "there are others." They are all around you, and always will be. Give a kindly thought for them, and "lend a hand" when they need it. A selfish boy or girl is almost as bad as an indolent one! Do not grow up so absorbed in your own comfort and advantage as to forget the "others." That makes selfish men and women, and there is no sadder sight than they are. The other habit is better—thinking what will please and help the "somebody else." It is easily cultivated when you get started, and will make you vastly happier as you go on in the twentieth century. If you are ever in doubt how to apply this habit, there is a sure rule made by the only Perfect Man, who "pleased not himself," yet was supremely happy—it is called the *Golden Rule*.

There, I have given you these things, which you can count on your five fingers, and could easily give you five more. Instead I will mention one principle which will serve as a strong hand to guide and master all the rest. It is itself a habit—the habit of *following conscience*. When there is any doubt about what to do, ask what is *right* to do; not what seems to be easiest, or what will pay best, but what is really and truly right. Before we have gone far in the century, we shall have various questions to decide, it may be, decide them quickly. Be in the habit of seeking the advice of your conscience. Here is one case. You will have to decide whether you will learn the tobacco habit—for it has to be *learned*, it is not natural. *What is right?* I heard a pastor's lecture to his young people not long ago on the use of tobacco. He read letters from physicians, teachers, and from men who used it themselves, all agreeing that it is harmful to the body and the intellect. More than once I have heard this of young students: "He is ruining himself by cigarettes." When the suggestion of that or other doubtful things comes up, ask what in the long run is *right*, and obey the answer.

This is your century, boys and girls! Long before its half-way mark shall be reached, we "Old Folks" shall have left you to own it and manage it. It will be such a century as you make it—certainly in the communities where you live. If that boy will step one side a moment, I can look through his telescope and see in the far distance what successful and happy men and women you will be—if you hold fast good habits and a true conscience. Let One be your Master, even the Divine Leader from whom we count the centuries!

Mr. Martin

The Greatest Week in History*

III. The Prophet's Vision

By REV. A. E. DUNNING

Two kinds of reformers defeat their own aims. The one fixes his attention exclusively on present evils. The other looks as intently at the ideal, which he expects will be realized in the future. The first tries to rouse men to action by exaggerated descriptions of evil conditions, and often in his zeal denounces most severely those to whom he appeals to follow him. He condemns the church, the government and society for refusing to do his bidding. The other is so confident of the triumph of goodness over evil that he ignores and belittles the sins of men. He overlooks them in his vision of perfected society. Neither of these two classes of reformers understands the other. Each regards the other as dangerous.

Jesus had completeness of moral vision. He saw the decay of his nation, its causes and consequences. He saw also the possibilities of good in all men and how they could be realized. Therefore he was both reformer and redeemer of mankind. The next two Sunday school lessons offer illustrations of his vision of future triumph of truth and of the present power of its foes. The order given puts the prophetic vision first, and so best reveals his divine strength of character. The Jews sought to kill him. Some Greeks sought to see him. The knowledge of their coming, announced to him by two of his disciples, kindled a prophetic vision in which he saw the whole world coming to him and flashed forth in passionate words a revelation of himself. His vision consists of these two things:

I. *Christ's power to draw men to himself.* He had perfect confidence that what he was was fitted to win the allegiance of all mankind, and that mankind had capacity to be won by what he was. One feels his heart thrill with the optimism of Jesus at this simple incident. His hope was transfigured by it as his person had been on the mount. He saw the nations coming to him as the Isaianic vision had described them [Isa. 60]. Truly the Son of Man is glorified by every true man seeing him as he revealed himself in that hour. Mark the elements of the power that always draws men:

1. Self-conquest. Heroism is the devotion of one's whole self to serve others. In some forms men glorify it more than anything else in the world. Admiral Dewey won at Manila a wonderful victory for his country. His countrymen for a time went wild in their reception of him when he returned home. Everywhere he appeared he drew all men unto him. But it is the picturesque in heroism which makes the hero an idol, and such a hero's triumph is ephemeral. Many who have done in their sphere as noble service as Admiral Dewey have attracted little attention. Jesus believed the time was coming when all nations would recognize self-sacrifice at its worth. The presence of those Greeks seeking to see him moved him to describe his vision as fact: "The hour is come, that the Son of Man

should be glorified." His life was one deed of sacrifice for men which culminated in his death. He believed that men would see it as the supreme act which would command the adoring love of mankind.

2. The conquest of evil. By submitting to death through the power of sin Christ showed men what it is and conquered it. "God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh." Christ not only draws men to himself by the heroism of self-sacrifice, but destroys the power of evil to keep men away from him [vs. 31, 32].

3. The evidence of the approval of the Father. Not without struggles, whose depths are revealed by his confession of his troubled soul and by his prayer, a little later repeated in the garden, did Jesus yield himself to the will of the Father. But his triumph glorified him in his own consciousness; and it so moved him that some who stood by said of the voice which he heard, "An angel hath spoken to him."

The centuries are proving the optimism of Jesus to be the true wisdom. Mankind can appreciate the sacrifice of Jesus Christ. He, dying on the cross to witness to the truth, dying to redeem men from sin and to give them eternal life, is the supreme hero, and each succeeding age has exalted him more. This is the glory of Christ, and God is glorified in him. The world is being drawn to him as he is lifted on the cross.

II. *The Christian's power to draw men to Christ.* Jesus felt the honor of God a sufficient inspiration to do the supreme act of sacrifice. He said, "If any man serve me, him will the Father honor." How closely do his words bring our lives to his, and how can we realize the intimacy till our lives are glorified?

1. By surrendering self for his sake. To love life is to lose life. To love men as Christ did for what they may become in likeness to God is to glorify one's own life as he is glorified. This love will make itself known in daily acts of self-sacrifice which show that the great aim of life is not to please one's self but to lift others into fellowship with Christ. To some it is given to die for others. Many of our brothers and sisters last year offered themselves up for Chinamen who had never heard of them. They followed in Christ's steps. But the same spirit is shown by every self-denying soul who takes up his cross daily and follows Christ, putting aside desires of self-indulgence simply because he is ruled by loving purpose, for Christ's sake, to plant his ideals in men. No such life is in vain. It adds picturesqueness to the heroism of him who, by being lifted up, is drawing all men to himself.

2. By walking in the light. The multitude who heard Jesus speak were puzzled by his sayings. Many are puzzled still. They do not understand his ideal of heroism or how he realized it. But he said that if they would give heed to his teaching they would be led to know all that they needed to know. That is as true to-

day as it was when he said it. It is the key to solve all the mysteries of human life. To imitate the heroic life of Christ as daily opportunity offers, where it is plainly seen to be heroic, is to find the way to complete likeness to God. We may rely on this, whatever men say of us and whatever doubts we may have concerning what they tell us to believe. "While ye have the light, believe on the light, that ye may become sons of light."

Sailors in Large Numbers Seeking the Light

The January number of the *Sea Breeze*, published by the Boston Seamen's Friend Society, shows that evangelistic work among seamen was never more full of hope and promise. Meetings at the Vineyard Haven Mission have been of exceptional interest. During the past three months large fleets have often been detained there for ten or fifteen days together.

At one meeting, with about forty sailors present, nearly every man kneeled when invitation was given for all to kneel who wished to lead a Christian life. One stormy December evening, after meeting, the launch was taking some men off to their vessels. When only two remained on board one of these, a stout young fellow, pushed into the little pilot-house and said to the chaplain, Mr. Edwards, "I came on shore tonight with the intention of giving my heart to God, but I have not done it, but by God's help I will before I go to sleep." The launch had approached the vessel's side and at that moment was lifted on a convenient wave to the level of her rail, and the man leaped quickly on deck. He at once went below and did as he had promised and the next evening bore glad testimony to God's saving grace.

The launch sheered off to look up the last vessel, when the only remaining sailor, a lad of seventeen, came into the pilot-house and said: "I want to be a Christian, will you pray for me?" "Yes, now," replied Mr. Edwards. The engine was stopped, and they went into the little cabin, and there, while the frail boat was rolled and tossed by the waves, the chaplain and the engineer prayed for the sailor lad, and the lad prayed for himself. After a struggle of three days, he came into the clear light of a Christian hope and in the Bethel declared himself on the Lord's side. The boy's captain had, a few days before, desired Mr. Edwards to speak to him, as bad influences seemed to be leading him astray.

In a letter written last week Mr. Edwards writes: "To crown our labor with joy the dear Lord did give us a wonderful New Year's gift. On Monday evening eighty sailors gathered here for our last meeting for the year and century, and you can imagine our joy when at least fifty of those men gave me their hand and pledged themselves to follow Jesus Christ this year. O, the joy it gave us, for I have never seen anything like it before."

It is cheering to all those sustaining this noble mission to note that evangelistic work among seamen does not seem to know seasons of spiritual drought and that sailors are so responsive to religious appeal.

The Church Prayer Meeting

Topic, Jan. 13-19. Neglected Duties. 1 Kings 20: 38-42; Matt. 23: 41-45; Rev. 3: 14-22. What are they? How have they fallen into neglect? How to repair it.

[For prayer meeting editorial see page 62.]
Missionary Topic: Missionary Tasks of the New Century. Matt. 28: 16-20; 2 Cor. 5: 11-20; 6: 1, 2.

Withstand the beginning, for an after remedy comes often too late.—*a Kempis.*

*The Sunday School Lesson for Jan. 20. Text, John 12: 20-36. International Lesson, Greeks Seeking Jesus.

Our Readers' Forum

Statistics of Beneficence

The suggestion made in *The Congregationalist* of Nov. 24 that there should be some uniform method of reporting the contributions of the churches to missionary work is certainly worthy of adoption. May I suggest that the only way in which this can be done, so far as our denominational societies are concerned, is by getting these figures from the books of the societies rather than through the officers of the churches. This has been done in one or two states, and where it has been done or tested it has shown that the aggregate amount received by our six societies has been considerably larger than the amounts reported through the church treasurers. It is—as the article referred to suggests—almost impossible to secure absolute uniformity from so wide a circle of reporters. That which actually is received by the societies from each church can easily be ascertained at the place of receipt.

This suggests what the writer endeavored in vain to bring to the attention of the statisticians at their last meeting at the National Council, namely, that the whole page devoted to this purpose in the Year-Book is of very little use. Five objects are named and one society, in place of which the six societies should be distinctly named. There should follow this, "other denominational contributions" and a total, with a column for other gifts which are disbursed to other objects. This would enable every one to know just what each church has given to each society, what it has given to our denominational work and what it has given to other outside organizations. It might be best to have the church treasurer fill up the columns of gifts to the six societies, not for use but for comparison, because, if those are left blank, many of these officials would probably include the whole under the "other denominational charities." But somehow we should have figures from which deductions could be drawn, as we have never had yet.

May I suggest, also, without any reflection on any one, that another failing in our Year-Book is that the columns do not add up correctly and the totals as given in different columns do not correspond. All of which suggests that some one with a genius for statistical details should have charge of this work, without regard to any other qualifications or relations to other departments of denominational work. S. M. B.

A Pioneer of Booker Washington

"We are still on our feet, going, going, trying to lift up some of the sorrow from the brow of earth, sometimes even when our own hearts are aching," wrote William Howard Day, D. D., to a friend a few months ago. Dr. Day died in Harrisburg, Pa., a few weeks ago at the age of seventy years. He was a Negro who, in spite of his race, had a remarkable career. He was a leader of the colored people in the United States, received with marked distinction abroad and highly honored in his own country. To the late John Payson Williston of Northampton, Mass., an old-time abolitionist, he was indebted for his education. In the first half of the century Mr. Williston was visiting one of the schools for colored boys in New York city; attracted by one of the scholars, he hunted up the lad's mother and obtained her permission to take the boy home with him and give him an education. He was taken into the family and treated as a son. Fine looking, dignified, gracious, he speedily won the hearts of his comrades. His voice was deep, rich and melodious, and he often represented his class on the oratorical platform. He sat by the side of his foster-father in the choir of the First Church, and, although considered an intruder, he had no rival in singing the songs of Zion.

Mr. Williston believed in the old Jewish

custom of teaching a boy some trade, and so he was put into the office of the old *Hampshire Gazette*. Owing to color prejudices Oberlin College was the only one who would receive him; there he took the degree A. B., the only colored man in a class of fifty. Later he received the degree of A. M.; at Livingston College, Salisbury, N. C., that of D. D. In 1837 in two colleges he was elected professor of mathematics and languages, and in 1862 was offered the Latin tutorship at Lincoln, Eng. He was received in his visit to Great Britain by Earl Spencer at Spencer House, by the Duchess of Sutherland and by the provost of Edinburgh. In the Music Hall, Dublin, at a meeting over which the lord mayor presided, he addressed 3,000 people. A forcible writer, a brilliant scholar, a statesman of the type of Booker Washington, whom he antedated by a generation, honors pressed him thick and fast. In Cleveland he was the orator on the occasion of the calling together the surviving soldiers of the War of 1812. He was also chosen by the committee of citizens to address Louis Kossuth. He edited papers devoted to the advancement of his race. When his health failed he went to Canada, where he labored for the educational advantage of 50,000 fugitive slaves. At the time of his death he was general secretary of the African Methodist Episcopal Zion Church. Bread cast upon the waters resulted in an abundant harvest. S. E. B.

Cordiality in Boston Churches

When the impression has gone forth that the people of Boston are self-absorbed and conservative, and that an air of frigidity is inseparable from righteousness in the churches, it becomes a joy to give evidence to the contrary. Cordiality in the church may have much to do with the growth of the community, as it has certainly to do with the size of congregations. Of Boston it has been asserted that its most devout worshippers are so exclusive that the timid hesitate to enter their sanctuaries. Since the fraction is a type of the whole, what friendliness is evinced in one part may represent the attitude of others, and where cordiality is repeated it should refute a theory that has but small foundation.

On several occasions and in more than one church a new comer in Boston lately experienced such unexpected warmth of greeting as led to a new respect for the Christianity of the people. With no particular claim to consideration, the visitor received a welcome so sincere that it awakened a pleasurable interest in everything pertaining to the services and a wish for closer association with the church. The friendliness evinced by the church member toward the casual attendant was spontaneous and unsolicited, and the stranger felt that it was a common occurrence.

The sharing of a hymnal was a courtesy common enough to excite no comment. At the close of the service a sweet-faced girl asked, so gently as to give no offense, "Are you a stranger, a student?" Then followed a cordial invitation to repeat the visit and make this church a church home. In a large church in Brookline, to which strangers must often come, an elegantly attired woman, over-hearing a request for directions, turned and said, politely, "Will you come with us, we are

going the same way." One of her young companions led the way to the particular classroom in view, chatting easily the while, and as a final act of thoughtfulness introduced the superintendent of the Sunday school.

In still a third church, one of the largest and most fashionable in Boston, a woman of motherly aspect and evident influence spoke the gentle word of greeting. These little deeds of kindness may alter the forbidding aspect of a city, and cordiality to the stranger in church may be the means of gaining citizens. K. E. M.

Favrile Glass

has a range, depth and brilliancy of color found in no other glass and it is therefore the most suitable for the making of Memorial Windows.

TIFFANY STUDIOS

333 TO 341 FORTY-FOURTH AVENUE

333, 341 Fourth Avenue, New York City.

Favrile Glass Memorial Windows are built in accordance with the Mosaic theory: No paints, stains nor enamels being used. They are practically undestructible. Send for illustrated treatise.

Memorial Windows



Mrs. Rorer's Coconut Pie.

Rub sufficient stale rusk, sponge cake or bread crumbs to make a half pint; mix it with one pint of Dunham's Coconut. Separate four eggs; beat the yolks, gradually adding a half pint of granulated sugar; add an ounce of butter, melted, and a pint of milk; stir all well together until the sugar is dissolved. Turn this into pie dishes that have been lined with paste, and bake in a moderate oven about a half hour. Cover with a meringue made by beating the eggs to a stiff froth and adding four tablespoonfuls of sugar. Dust with powdered sugar before you put it back into the oven, and slightly brown.

This is one of a series of fifty recipes prepared by Mrs. Rorer for Dunham's Coconut. Complete in a beautifully illustrated book—sent FREE.

Dunham Manufacturing Co., 4 Locust St., St. Louis.



LEA & PERRINS' SAUCE

The Original & Genuine Worcestershire.

Makes all Chafing-dish cookery palatable and digestible.— Gives a delicate flavor to Welsh rarebits, Lobster-Newburgh, Oysters, etc.

SIGNATURE on every bottle. *Lea & Perrins* John Duncans Sons, Agents - New York.

The Literature of the Day

A Famous Scientist

The Life and Letters of Thomas H. Huxley,* by his son, Leonard Huxley, is among the best of recent biographies. Its two ample volumes embody an inspiring history of struggle and victory. It is long and goes minutely into details yet the reader does not grudge the time which it claims. It deals much and intimately with natural science but is neither pedantic nor unduly technical. Evidently the author has much of his father's power of making difficult subjects clear and interesting.

The personal element is prominent throughout. It is the man as truly as the scientist whom we meet. And a noble man he was. Making all due allowance for filial partiality—and the son has written so temperately that little needs to be made—Huxley's character appears most winning. Thoroughly domestic in his tastes, genial, playful and the delight of his household, a stanch friend, a vigorous but never mean or unfair foe, an enthusiast in study, helpful and benevolent, ever ready to give time and pains to help the deserving of any sort, free from sordid ambition and from the petty jealousies which even great men too often exhibit and wearing his many honors modestly, and devoted to the promotion of exact knowledge and truth, he was a man not easily to be replaced.

As a scientific investigator, discoverer and teacher, he probably did more than any other man, except his intimate friend Darwin, to revolutionize scientific belief during the past century, to establish the probability of the evolutionary theory, and thereby to modify the religious thought of the world. As a student he was indefatigable and cautious, careful not to claim more than could be proved but bold in asserting and defending what he knew to be true, at no matter what cost. Long regarded as an enemy of religion and never identified with any religious body, a reverent and sober-minded agnostic, yet an agnostic still, his sincere, enthusiastic devotion to truth as such won him at last the friendship of many eminent Christian believers and the respect of a much wider circle.

He had no desire to antagonize Christianity. Some utterances imply that he would have accepted it gladly, could he have done so without violating certain convictions of truth which to him seemed opposed to it. It seems strange that the evidence in its favor which proved sufficient for Dana, Agassiz, Asa Gray and many equally eminent foreign scientists should have failed to satisfy him, and his life would have been richer and more beneficial had it been avowedly Christian. But, as we read its story, he seems to have been one who followed the unrecognized Master more closely than he knew, and who certainly was governed throughout by lofty ideals and a truly unselfish spirit.

The work is largely a record of the scientific progress of the century and is full of sidelights upon such other famous men as Darwin, Tyndall, Spencer, Hooker

and Charles Kingsley. It is the well-told story of an intense, active, diversified, triumphant and immensely useful career. The recognition which the world gave him is shown by the fact that he was the president of the Royal Society, was elected to membership in not less than seventy-five scientific or literary societies in fourteen different countries, served on ten Royal, or other important commissions, and received honorary degrees from ten of the leading universities of the world.

More Studies of Shakespeare

Here are three more fine examples of the unflinching interest of mankind in the great poet's writings. Two are special studies. The third is comprehensive.

The first, *Shakespeare in Art*,* is by Sadakichi Hartmann, and is one of the Art Lovers' Series. He has examined several thousand paintings and illustrations, and considers here successively the Shakespearean portraits and illustrators, the painters of the historical dramas, comedies and tragedies, Shakespeare in sculpture, and portraits of famous Shakespearean actors. He seems to doubt the existence of any trustworthy likeness of the poet, as only two extant are known to have been produced even as early as soon after his death. He thinks, however, that the memorial bust, in Trinity Church at Stratford, although "coarse and clumsy," may have been taken from a cast of Shakespeare's features made after death. This doubtless is true, as is indicated by the fact once pointed out by a well-known sculptor that the glands under the chin differ in size and shape on the two sides of the face. The volume is rich in historical and artistic facts and comments as well as in reproductions of portraits and paintings of scenes from plays. It is a valuable addition to Shakespearean literature.

Shakespeare in Music,† by L. C. Elson, is one of another series, The Music Lovers'. This too is scholarly in a high degree and very enjoyable. Most readers will be surprised by its revelations of the poet's acquaintance with the musical instruments of his time, of his musical knowledge, technical as well as general, and of his æsthetic appreciation of music. It brings out pleasantly a phase of his manifold nature comparatively unfamiliar, although by no means overlooked hitherto. Incidentally considerable light is thrown upon the musical taste and life of the poet's time, and much attention is given to his ballads. The closing chapter is devoted to his influence upon modern music, the conclusion being that, more even than the lawyer, physician or theologian, the musician has reason to admire and be grateful to him.

The third volume, Mr. Sidney C. Lee's *Shakespeare's Life and Work*,‡ is an abridgment, chiefly for the use of students, of an earlier work by him. Its specific purpose is to present, as tersely as possible, the net results of trustworthy research about Shakespeare's career and

productions. Mr. Lee has been a diligent student and at times exhibits true critical ability. But at other times he seems too hasty; for instance, in his verdict upon the sonnets. These, he holds, were merely prompted by the current "rage for sonneteering," were a medley in excellence and were published surreptitiously and only after many years, contain no autobiographical suggestion excepting that at one time he sought the patronage of Lord Southampton, and, in general, only exhibit the poet in a passing mood, a kind of mental pose. Surely this is superficial comment. But, nevertheless, the student will find enough of solid value in the book to win his approval.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

POETRY

The Rubaiyat of Omar Khayyam. pp. 228. G. P. Putnam's Sons. \$1.50.

Another edition of Edward Fitzgerald's translation, with a commentary by H. M. Batson and a biographical introduction by E. D. Ross. There is also a similar sketch of Fitzgerald. The commentary is an elaborate and scholarly interpretation.

Songs of Favorite Flowers. Compiled by Clarabel Gilman. pp. 40. J. H. West Co. 75 cents.

A fortunate conception well executed. The poems are by Mrs. Spofford, Rose Terry Cooke, Bryant, Whittier and other poets of eminence and each of our more common flowers has one or two poems about it. Attractive also in external dress.

From Mayflowers to Mistletoe. By Sarah J. Day. pp. 95. G. P. Putnam's Sons. \$1.00.

A delightful collection of short poems suggested by different flowers, following the order of their appearance through the year. The idea is felicitous and the verses excellent. The book will please many as a holiday gift.

Survivals. By L. V. F. Randolph. pp. 89. G. P. Putnam's Sons. \$1.00.

Poems embodying sentiments inspired by nature, love and religion. Modest but good work. Some touch a rather high level. They vary considerably and will hardly win great fame, but are creditable and inspiring.

On Life's Stairway. By F. L. Knowles. pp. 125. L. C. Page & Co. \$1.25.

Poems short and diversified. Better in spirit than in form. A few are admirable.

Poems of Faith and Nature. By Lucy A. Haskell. pp. 60. J. H. West Co. 50 cents.

They vary greatly. A few are really fine. All express Christian sentiments helpfully.

Last Songs from Vagabondia. By Bliss Carman and Richard Hovey. pp. 79. Small, Maynard & Co. \$1.00.

Striking poems. Some really elevated and stirring, a few rather trivial, but all possessing positive individuality. The two authors were remarkably sympathetic as judged by their verse.

The Listening Child. Selected by Lucy W. Thacher. pp. 408. Macmillan Co. 50 cents.

A reprint in a tasteful edition, for the boys and girls of an excellent collection of poems by the best authors, American or English, from Chaucer down to Robert Louis Stevenson.

Verses for Little Citizens. By Mary L. Wyatt. pp. 48. Woman's Temperance Pub. Assn. Chicago.

An adaptation of Mother Goose rhymes to the promotion of temperance. We believe in Mother Goose and also in temperance but we prefer them separately.

EDUCATION

Outlines of the History of the English Language. By Prof. T. N. Toller. pp. 284. Macmillan Co. \$1.10.

The gradual accumulation and shaping of language-material are set forth, of course only

* L. C. Page & Co. \$2.00.

† L. C. Page & Co. \$2.00.

‡ Macmillan Co. 80 cents.

* D. Appleton & Co. \$5.00.

in outline but with much skill. The history of the English people in important aspects is involved in that of their speech, and the interest of both theme and treatment are great. The book will serve well as a text-book, although by no means to be limited to such use. Many extracts from early writers enrich the book. But the neglect to use quotation marks is a great mistake.

Our Bird Friends. By C. Kearton. pp. 215. Cassell & Co. \$1.00.

Not scientific but popular. Yet accurate and thoroughly entertaining. English birds especially are described but all young people, not to add many old ones, will enjoy the pleasant, chatty descriptions in these pages.

Comparative Physiology of the Brain and Comparative Psychology. By Jacques Loeb, M. D. pp. 309. G. P. Putnam's Sons. \$1.75.

A volume in the Science Series. Aims to promote the transition from the old to the comparative physiology. Appeared first in German. Has been translated by Miss Anne L. Loeb, and considerable revision, due to newly discovered facts, has been made. Rich in results of experiments. A volume for specialists and students.

The School Speaker and Reader. Edited by Pres. W. D. Hyde. pp. 474. Ginn & Co. Selections choice and from a wide range of authors. One of the best of such volumes.

Famous Geometrical Theorems and Problems. I. and II. By W. W. Rupert. D. C. Heath & Co. Each 10 cents.

A useful collection for special students.

MISCELLANEOUS

Life and Letters of Thomas H. Huxley. By Leonard Huxley. 2 vols. pp. 639 and 641. D. Appleton & Co. \$5.00.

Shakespeare in Art. By Sadakichi Hartmann. pp. 371. L. C. Page & Co. \$2.00.

Shakespeare in Music. By L. C. Elson. pp. 364. L. C. Page & Co. \$2.00.

Shakespeare's Life and Work. By Sidney Lee. pp. 231. Macmillan Co. 80 cents.

The Hoosiers. By Meredith Nicholson. pp. 277. Macmillan Co. \$1.25.

A study of intellectual, especially literary, culture in the history of Indiana. The influences which shaped the state's early history are pointed out, special attention is given to New Harmony with its Socialist experiences and to Crawfordsville, the seat of Wabash College. The more eminent Indiana writers, Gen. Lew Wallace, Edward Eggleston, James Whitcomb Riley, Maurice Thompson, etc., are described at length, and comment is offered upon a host of minor authors. A clear, instructive account of native literature and its development is afforded. The author has not wholly escaped the temptation to value his authors higher than the world estimates them, yet he writes temperately, his judgments are carefully formed and his volume is thoroughly enjoyable. The Hoosier—his suggestions as to the origin of this term are of interest—is shown to be a diamond, even if in the rough.

Social Justice. By Prof. W. W. Willoughby, Ph. D. pp. 385. Macmillan Co. \$3.00.

A critical essay, discriminating between equality and justice and explaining the relations of justice to questions of property, especially in land, to labor, competition, coercion and the punishment of crime. Aims to point out general principles, fundamental to ethics. Upon each successive topic the chief theories hitherto advanced are examined, so that the work has historical as well as speculative, and even judicial, value. Temperate in spirit and positive in conviction. Refutes clearly some current misapprehensions, such as the notion that the entire product of industry ought to be divided among its active producers, and that private ownership of land is wrong. Takes ground plainly that enlightened nations may find it their right and duty to compel the less civilized to enter upon a better social and political life, but this position is guarded carefully. One of the most valuable chapters is on the ethics of competition and contingencies which may justify the interference of the state. The fact is emphasized that the punishment of crime—whether penalty be retributive, reformatory, educative or deterrent—has accomplished little or nothing and that the only effectual cure of crime is to be sought in the gradual abolition of its causes.

The Expansion of Russia. By Alfred Rambaud. pp. 95. International Monthly. Burlington, Vt. \$1.00.

Historical and suggestive. Indorses theory that Russia means to oust England in India. Reveals clearly the persistence and shrewdness of Russia in pushing her interests, especially in Asia. Reprinted from *International Monthly*.

Rambles in Colonial Byways. By R. R. Wilson. 2 vols. pp. 239, 296. J. B. Lippincott Co. These are byways in the middle region of our colonies, New York, Pennsylvania and Virginia. They are rich in memories, and guided by so sympathetic a conductor as the author, the reader finds them richly rewarding. The local individuality of each comes out clearly, and text and pictures combine to make two very winsome volumes. Sold in a box.

Sharps and Flats. By Eugene Field. 2 vols. pp. 255, 291. Edited by Sisson Thompson. Chas. Scribner's Sons. \$2.50.

Mr. Field filled for twelve years a column a day in the *Chicago Record* with "short stuff," paragraphs, poems, etc. Mr. Thompson has gleaned two attractive volumes from them. The material was largely ephemeral but does not lack real inherent interest for one or another reason and as a revelation of the intellectual fertility and piquancy of Mr. Field the work is enjoyable.

Jonas Gilman Clark Memorial. A simple, appropriate tribute to the memory of the late founder of Clark University. Embodies a biographical sketch, a short obituary and various tributes. A worthy memorial of an honored, useful citizen, who also was a foremost promoter of the higher education.

Carlyle Year Book. Edited by Ann Bachelor. pp. 156. J. H. Earle. 75 cents.

A good example of the ordinary sort of year book of selections. Well chosen. Exhibits Carlyle at his best.

Ivanhoe. By Sir Walter Scott. 2 vols. pp. 318, 370. Macmillan Co. Each 50 cents.

In the neat, pretty series of Temple Classics for Young People.

The Germans in Colonial Times. By Lucy F. Blittinger. pp. 314. J. B. Lippincott Co. \$1.50. A comprehensive, instructive historical résumé. Somewhat lacking in narrative power, because of necessary condensation. But interesting and valuable for reference.

Lucid Intervals. By E. S. Martin. pp. 263. Harper & Bros. \$1.50.

Ten essays on domestic and social subjects, with one theological. Readable and stimulating. Prettily illustrated.

Overheard in the Whittington Family. By C. Allan Gilbert. Life Publishing Co. \$3.00.

Mr. Gilbert's drawings are masterpieces of sentiment and grace in treating social themes. They exhibit rare vigor and delicacy in execution. Although purposely light and amusing in their subjects, their drollery and occasional satire are irresistible.

Notes

The seventy-fifth thousand of Ralph Connor's *Black Rock* is now on the market, and his *Sky Pilot* is in its fifteenth thousand.

The New York University's new library building is one of the finest ever built. It has room for a million volumes. Its reading-room is especially elegant and stately.

Some are not yet aware that Joseph Jefferson, the famous actor, also is a painter of no mean ability. An exhibition of fifty-five of his paintings has just been held in Washington. They are said to illustrate originality and power in the artist.

The widow of Colonel Duboce, of the First California Volunteers, has given to the Golden Gate Museum in San Francisco the collection of valuable curiosities gathered by her husband in the Philippines. It contains weapons, domestic utensils, baskets, historical relics, etc.

The first edition of Mr. Mumford's work on *Oriental Rugs*, published by the Scribners, was exhausted in a week, in spite of its comparatively large cost. Mr. Irving Bacheller's *Eben Holden*, which we recently commended, also has proved exceedingly popular. More than 13,000 copies were sold in a single day, Dec. 13.

The American Publishers' Association has

secured the co-operation of practically all the chief publishers of this country, and proposes to institute an actual standard price for books so that no book will be sold for different prices in different stores, perhaps in the same town. This does not necessarily mean an increase of prices.

The late Joseph C. Heywood of Rome, Italy, was a native of Maine and a graduate of Harvard. He has lived in Rome since 1878, occupying the famous Torlonia palace and serving the pope as one of his chamberlains. He left the largest library in modern Rome. It contains many rare and costly books, although it is a miscellaneous rather than a special collection. He also was an author of some repute.

In Memory of Drs. Hamlin and Park

A double memorial service to these two great leaders who have passed away within a year was held in Park Street Church, Sunday evening. A portrait of Dr. Hamlin and a bust of Professor Park were given a prominent place on the platform and the church was well filled with the friends of the two distinguished men. This was true, at least, of the beginning of the service; by the end of the sixth speaker's address, after ten o'clock, two-thirds of the congregation had departed. Six addresses made an over-full program, especially when some of the speakers were regardless of any time limit.

Dr. Withrow presided and offered prayer. Dr. J. L. Barton led the tributes to President Hamlin by a paper presenting him as *The Man for the Times*. He showed Cyrus Hamlin to be, from boyhood to old age, persistent in purpose to carry to complete success whatever he undertook—whether it was the manufacture of ox-yokes and tip-carts upon his father's farm or the establishment of a college on the Bosphorus, yet always without personal ambition, in a spirit of self-forgetfulness and consecration. These characteristics, joined with unusual talent for practical mechanics, organization, statesmanship and an overwhelming love for men, made it possible for him to meet the exigencies of his times and to become a marked figure on two continents. Dr. Barton's address was brief, effective, to the point. Prof. M. A. Melcon, senior professor in Euphrates College, brought *A Pupil's Appreciation*, speaking with genuine feeling for his Armenian pupils and disciples, to whom he was as a father. The Practical Theologian was the subject of Rev. S. L. B. Speare's remarks.

Following the three speakers on Dr. Hamlin were three addresses upon the life and work of Professor Park. Rev. Dr. Alvah Hovey spoke sincerely and admiringly of the Substance and Manner of Professor Park's Teachings, holding up his commanding personality and summarizing the doctrines he taught. The value of his theology to the preacher and pastor was the subject assigned Dr. A. H. Plumb, and Dr. Joseph Cook closed the service with a lengthy and characteristic address on *The Tone of Awe and Self-effacement in Professor Park's Discourses*.

If more had been said about Dr. Park as a man, a teacher and a thinker, and much irrelevant matter omitted, the friends who had gathered to honor his memory would have found the service more touching and impressive.

Bishop William X. Ninde, who died suddenly in Detroit last week, was an educator of some prominence in the Methodist Episcopal Church before he was elected bishop. His experience in the Orient in supervising the denominational missions had given him a knowledge of the mission field of the church which few men in this country possessed. His episcopate dated from 1884. He was an alumnus of Wesleyan University.

New Hampshire: Legislative and Historic

Consulting State Editors: Rev. Messrs. S. L. Gerould, D.D., Hollis; Cyrus Richardson, D.D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

A Call for Reapers Some of the laity as well as the clergy are anxiously mindful of the imperative need of a sweeping, old-fashioned, thorough-going revival, such as in some of our towns made the years of 1858 and 1870 memorable. Every important interest of the state demands it. Whatever may be the dominant cause of the dearth of extended works of grace during the past few years, the fact remains and calls for serious consideration. It will be well for pastors now fairly settled down to the work of the year to emphasize to themselves the great need, remembering that the ministry is instituted for the vital purpose of saving men. Given the simple gospel, preached faithfully and pointedly, supplemented with personal work and with continuous prayer for the outpouring of the Spirit in Pentecostal measure, why may not gracious results be confidently expected? Let a deep sense of the priceless value of souls inspire the trial.

The Initial Utterance of the New Executive

The inaugural address of Gov. Chester B. Jordan is an interesting and comprehensive review of conditions and needs in New Hampshire. The net indebtedness of the state is \$1,118,798, having been reduced during the last financial year \$216,260. The industrial outlook is encouraging, as indicated in the economy and efficiency of the railway service, the prosperity of manufactures and the progress of agriculture. Deposits in the savings banks increased \$2,735,878 during the year ending June 1, 1900. An earnest plea is made for generous appropriations for the two colleges. Further efforts to equalize school privileges are suggested. The desirability of separating more thoroughly the chronic from the curable insane is pointed out. A home and school for the feeble-minded and the indeterminate sentence for prisoners are represented as problems pressing for solution in the near future, if not immediately. The prohibitory law is commended. Larger salaries for the judges of the Supreme Court are advocated. Amendment of the caucus law of 1897 is proposed. The cause of good roads, so warmly espoused by ex-Governor Rollins, receives discriminating support. The emphasis of the address falls upon forest preservation, for which the exercise of the police power of the state in regulating the cutting of timber is recommended, though the more expensive method of state purchase is suggested.

The address is unique in its blending of positive opinion and cautious statement. It is eminently judicious and as progressive and liberal as the responsibility of office permits. It insists with needed reiteration upon economy, while favoring such expenditures as are required by the dignity and interest and duty of the state. It has the courage to suggest the erection of a residence for the governor, a desirable provision for future administrations.

Four Banner Towns

BY REV. N. F. CARTER

As supplementary to an earlier article in these columns, it may be of interest to name the towns most productive in ministers.

Portsmouth enjoys pre-eminence, having been the birthplace of sixty-three, and of the only two born prior to 1700, Rev. Messrs. Samuel Moody and William Waldron. Eleven were born between 1700 and 1800, the rest mainly during the earlier years of the present century. The diversity of denominational preferences is noteworthy. Fifteen were Congregationalists, ten Unitarians, nine Methodists, eight Episcopalians, four Baptists, three Christian, two Free Baptists, and one each of Advent, Dutch Reformed, Presbyterian, Roman Catholic and Swedenborgian. Of these sons of Portsmouth, six were honored with a D.D. and one with an LL.D. Among the most noted were John G. Adams, Universalist; Joseph S. Buckminster, Unitarian, pastor of Brattle Street Church, Boston, and lecturer on Biblical criticism at Harvard College; Edward W. Clark, Episcopalian; Charles E. Lord, Presbyterian; and Nathaniel S. Folsom, Congregationalist, afterward Unitarian, and professor of Biblical literature in Meadville Theological Seminary.

Hanover comes next, with forty-nine. Of these, thirty-one were Congregationalists, six Presbyterians, five Baptists, two each of Unitarians and Episcopalians, and one each of Christians, Free Baptists and Methodists. The preponderance of Congregationalists is doubtless due to the influence of Dartmouth College, and may indicate results to be expected from such denominational institutions. Thirteen were born prior to 1800 and ten attained to the honor of a D.D. Among those worthy of special mention were the Foster family—Daniel and Davis, the latter now at Winchendon, Mass.; Eden Burroughs, Richard Baxter, Roswell and William Cowper; six brothers, sons of a sister of the famous Stephen Burroughs of Pelham, Mass., of "hay-mow sermon" fame, who have stood as a notable revelation of the power in shaping life of a godly Christian woman. Among other noted ones was the late James Freeman Clarke, a popular Unitarian preacher and prolific author.

Gilmanton follows with forty-three, of whom eighteen were Free Baptists, fifteen Congregationalists, three Methodists, of Christians, Presbyterians and Adventists two each, and of Baptists and Universalists one each. Twenty-one were born between 1775 and 1800. The fact that in the early days Free Baptists were numerous all through that section of the state would naturally account for their numerical superiority, and the theological seminary early established there for that of the Congregationalists. Reuben Allen, Free Baptist, was the most noted, and during a ministry of fifty-four years was said to have solemnized 650 marriages, 1,400 baptisms, nearly 1,600 funerals.

Hollis has been the birthplace of thirty-six, of whom twenty-eight were Congregationalists, showing the prevailing religious preference of the people. Three each were Baptists and Presbyterians, and two Swedenborgians. Twenty-seven were born between 1728 and 1800. Perhaps no other town has reared a larger proportion of able men. Among them were Joseph and Ralph Emerson, Grant and Peter Powers, and the six Worcestersters—Henry Aiken, Leonard, Noah, Samuel, Taylor Gilman and Thomas. Henry A. and Taylor G. were Swedenborgians; the other four, Congregationalists and prolific authors.

It is notable that a large majority were born

during the closing years of the last century and the early years of the present. The writer has no record of any born in Hollis since 1832.

Dedication of Immanuel Chapel, Concord

A genuine need has been met in the completion of this chapel on "The Plains," just across the river from the city. It is a happy outcome of a Sunday school started a score of years ago, first held in a private house and later in a schoolhouse. The inadequacy of accommodation led the pastor and several members of First Church to take the matter under consideration, and under its auspices the work was pushed to completion, greatly to the satisfaction of the thriving community in the vicinity. The chapel is a neat structure, with a square belfry at the southwest corner, and is amply lighted by ten windows of cathedral glass. The handsome mahogany pulpit is the gift and handiwork of Mr. Daniel Cross. Pulpit chairs are of oak, and opera chairs are provided for the congregation. On the walls are a portrait of Rev. George H. Reed, pastor of First Church, and Christ before Pilate in colors.

The building seats 200 and cost \$1,500, of which \$600 was raised and the balance guaranteed by First Church, the residents contributing as able. At the impressive dedicatory exercises the history of the undertaking was given by Deacon J. C. Thorne, chairman of the building committee, and the keys were presented to Thomas B. Ball, superintendent of the Sunday school. Rev. Mr. Reed made the address and the dedicatory prayer. Though the First Church stands sponsor, the chapel will be strictly undenominational. For the present it will be used for the Sunday school and occasional preaching and for the weekly prayer meeting. It is hoped that soon regular preaching will be provided and that permanent organization will follow. The church which has led in this movement for better religious facilities deserves hearty congratulation.

N. F. C.

From Nashua Churches

Pilgrim's pastor has completed his course of seven lectures on the Bible given to large and interested audiences. All who heard them speak in highest praise of the value of such a course. The attendance is a proof of the interest which the people take in whatever pertains to the history as well as the interpretation of God's Book. This church has just come into possession of \$5,000, the gift of a deceased member, who wished the income to be used for the poor in church and parish.

First Church passed out of the old century into the new with special reason for cheer. Six years ago it dedicated its new house of worship free of debt, except about \$6,000, the cost of its organ. This obligation had been slightly reduced each year. A few days previous to the close of the century the pastor said from the pulpit that he would like to have the debt entirely cancelled. Before the new year dawned every dollar was subscribed, half of the givers sending in their contributions without personal solicitation. At the roll-call on New Year's evening many of the oldest members were present, with hearts as young as the youngest. Well-attended and impressive watch meetings were held in nearly all the Nashua churches.

C. H.

Other local news appears under Church Happenings, page 81.

Life and Work of the Churches

Watch Night in the Churches

Reports of the religious observance of the opening century flow in upon us from all directions, indicating that churches which failed thus to mark the event were exceptions. Many combined with it their annual meeting, with roll-call and supper. Inspiring music characterized most of the services. Very generally, the exercises included a reception or other social function, usually at the beginning, with refreshments varying from the informal passing of coffee to the serving of a substantial banquet. Then came the soberer intellectual feast, including addresses on the achievements of the passing century and the outlook for the new; and this was followed by the distinctively religious exercises, the solemnity deepening to the culmination, when through the communion service or with praise and prayer a large part of the religious world entered the coming age with a mighty impulse toward stronger and purer living. Space fails us to mention these services individually, but we note a few exceptional features.

Probably one of the most impressive was the midnight vespers at Melrose, Mass., at which the Amphion Club, composed of sixty-seven gentlemen, rendered Gounod's Second Mass with other selections, including Hadley's setting of Crossing the Bar, which the pastor chose as the theme of his address. The translation of the choruses appeared on the program. The gathering included about 1,100 persons, 300 of whom stood for two hours.

In Hartford, Ct., the city officials marched in a body to Center Church, where every seat was filled as the pastor began his address with a quotation from Dr. Nathan Strong, pastor of the church 100 years ago. A prominent feature was the Alleluistic Sequence set to Henry Wilson's beautiful music. The service made a deep impression upon an audience that completely filled the spacious church. A silence of several moments before the stroke of twelve prepared the way for the burst of music from the grand organ which followed at that supreme moment and dismissed the audience to witness the display outside the church.

Howard Avenue Church, New Haven, celebrated coincidentally the thirty-fifth anniversary of the church and the fifteenth for the present pastor. At an earlier session a fine anniversary hymn composed by the pastor was sung.

Christian unity distinguished many services, notably those at Exeter, Portsmouth and Concord, N. H., in Middletown, Danielson, New Britain and Torrington, Ct. At the last named place a message of greeting was sent from the Protestant churches assembled to the Roman Catholic church, and a brotherly reply was returned by the Catholic priest.

In New Britain the First and South Congregational united with the First Baptist and Trinity Methodist Churches. The service was held at the Methodist Episcopal church. From 8 to 9 there was a union meeting of the Christian Endeavor and Epworth League Societies. The general service continued and culminated in a union communion service such as probably was never before held in this country. All four pastors presided at the table. The Methodist Episcopal ritual for the communion was read by the Methodist pastor, after which the bread and wine were distributed in the Congregational way by officers of the several churches, including two venerable Baptist deacons.

These churches, all large and prosperous, have long been in the heartiest fellowship. Without formal federation, they have been accustomed to work together for the general interests of the community and have often joined in union services. In deference to the usages of the past, it was not intended to cele-

brate the Lord's Supper at this service, and it was done only at the urgent solicitation of the Baptist pastor, a son of President Strong of Rochester Theological Seminary, and with the hearty concurrence of his people. This object lesson was a fitting culmination of the past and full of promise for the future breaking down of narrow sacramentarian views.

At Plymouth Church, Syracuse, N. Y., the review of the century was supplemented by an address on New Movements for Children and Young People. Professors in Syracuse University, ministers of various denominations and laymen and women took part.

The question considered during An Hour of Anticipation at Muskegon, Mich., was What is your most daring hope and confident expectation for the Twentieth Century? This was followed by An Hour of Looking Upward, after which an original Watch Night Hymn was sung.

At Grand Avenue Church, Milwaukee, the Roll-call of the Centuries drew out nineteen three-minute talks on the centuries that have passed and the congregation repeated in concert this prayer:

While the year is dying in the night and the day breaks, our hearts, O God, are full of reverent hope and joy. We thank thee for the great church family and the privilege of sitting together in this heavenly feast. We hail the new century with awe and we solemnly pray for power to bury sorrow, banish fear and to rise to new privileges and opportunities, counting our lives not in years but in deeds of love, through Jesus Christ. Amen.

The twelve addresses given at the service in Lake City, Minn., are to be printed in a twentieth century memorial volume.

A picturesque service was held in Tarrytown, N. Y., at the old Dutch church of Sleepy Hollow, now in its fourth century and which was immortalized by Washington Irving, who sleeps not far away. At eleven p. m. the people could be seen winding their way in the moonlight down to the Hollow. There being no other means of illumination, scores of candles had been placed on the window sills, and in that dim, uncertain light a congregation of over 300 met to watch the new century dawn. No instrument led the singing. The ministers in their Geneva gowns ascended the winding stairs to the box pulpit as their part in the service came. These included Rev. Messrs. H. E. Cobb of the West End Collegiate Church of New York city, Rev. A. T. Mahon of the Second Reformed Church and Pres. Charles Cuthbert Hall, D. D. The little church bell tolled during the closing three minutes of the century, which were spent impressively in silent prayer.

No more gratifying feature could have been included than that at Green Street Presbyterian Church, Scranton, Pa., where Dr. I. J. Lansing, formerly pastor of Park Street Church, Boston, baptized eight persons and received twenty-eight to fellowship, of whom twenty came on confession, bringing the membership to 650, exclusive of absentees. How better can one face the opening century than in partnership with Christ?

An Ingathering at Dorchester, Second

It was an inspiring scene indeed when fifty-four persons gathered around the altar of this historic church on the first Sunday of the new year to consecrate themselves to God's service, forty-two of them for the first time. Of those who came on confession, most were members of the Sunday school or Endeavor Society, while most of those received by letter were adults. An interesting feature was that in several cases two or three members of the same family came together.

No outside help has been sought in this

movement and no extra meetings have been held. The result has been secured by the blessing of God on perhaps unusual effort in the regular lines of church work. Earnest evangelistic sermons by the pastor, Dr. Little, a deepening spirit of prayer in the midweek meeting, special personal effort of Sunday school teachers, culminating in a service the last Sunday afternoon of the year, with addresses by the pastor, Miss Miriam B. Means and Miss Ives, teacher of the Shawmut boarding school—all these efforts aimed at Christian decision and confession at this definite time—were the human methods employed to secure this rich harvest. Might not similar efforts of other churches win a like blessing?

Laymen's Successful Bible Classes

I. MR. CAPEN'S AT JAMAICA PLAIN

In view of current discussions regarding an apparent falling off in church attendance, it is encouraging to turn to the Sunday schools and note how the adult Bible class flourishes. It would seem that if men choose to avoid church, they would certainly not attend Sunday school; yet a few examples of large and interested Bible classes will emphasize the fact that in these end of the century days busy men find time to be teachers and other busy men and women to be scholars. They also prove that a Sunday class may be attractive, not only to young people, but to their elders as well. Where numbers are smaller than the teacher would like, the cause is known to be quite apart from indifference to the service. Methods of teaching employed are suggestive of sustained interest.

The men's Bible class which Mr. Samuel B. Capen has conducted for upward of thirty years in Central Church, Jamaica Plain, is noteworthy as an old-time institution. When Mr. Capen was elected president of the American Board in 1899, his class averaged fifty-five members. It rarely suffered loss except when a man moved away or became a teacher himself. It embraced young men and those whose years exceeded the teacher's own, was most democratic in make-up, representing many trades and professions and included both students and the unlettered. Since organization the class has enrolled nearly 300 men.

Upon assuming his new responsibilities Mr. Capen frankly stated that it would be impossible to give the class the same amount of time; that he might be absent frequently and that he could not visit often. He asked whether the men wished to accept the conditions or have another teacher, whom he would willingly secure. They unanimously declared their preference for him. That the present membership is not more than forty is mainly due to removals, and the fact that he has been unable, as formerly, to build up the class with new material.

Faithful and loyal himself, he asks the same of others. If a class member is absent Mr. Capen calls before the next Sunday, is "on his back," as he expresses it, to assure the absentee he was missed. As many of the men are employed nights as well as days, he has established the custom of Sunday afternoon visiting in their homes and boarding places. He invites the new comers to dine at his house and occasional reunions keep alive a pleasant social spirit. He considers this personal interest in every member of the class the greatest factor in any success he has attained as a teacher.

Mr. Capen spends each week from two to three hours in careful preparation for the lesson, and makes a point of writing out his questions. In teaching he follows no prescribed or inflexible rule, and in questioning addresses first one and then another in differ-

ent parts of the class, never omitting any one, thus holding every mind to attention. The study from the International Lesson Helps he varies with reviews of current events, inviting comment from all. The response is generally hearty. He has lately adopted the practice of five minutes' missionary instruction at the opening of the lesson hour, believing it an essential part of every man's Christian education to be familiar with the missionary societies of the denomination. With the idea of commencing missionary training in the Sunday school, he is in turn dwelling upon the characteristics and purposes of the six Congregational benevolent societies. His example in this respect has already been followed by other teachers.

As a final effort during the class hour, the helpfulness of the lesson is crystallized in the thoughts of the closing few minutes, which no other exercise is allowed to displace and in which scholars and teacher alike speak of the things that have impressed them most. A spirit of earnest Christian endeavor and a sense of warm personal friendship characterize the class in all its meetings. K. E. M.

walls, broken at the windows by groups of pillars in old ivory. One window, a memorial to H. W. Benedict and wife, presents the Angel of the Resurrection. Another, a memorial to Miss Millie Thompson, shows Jesus approached by Mary at the tomb. The organ, built by H. Hall & Co., a new firm in New Haven, has been pronounced of superior quality by good musicians. It is operated by an electric motor.

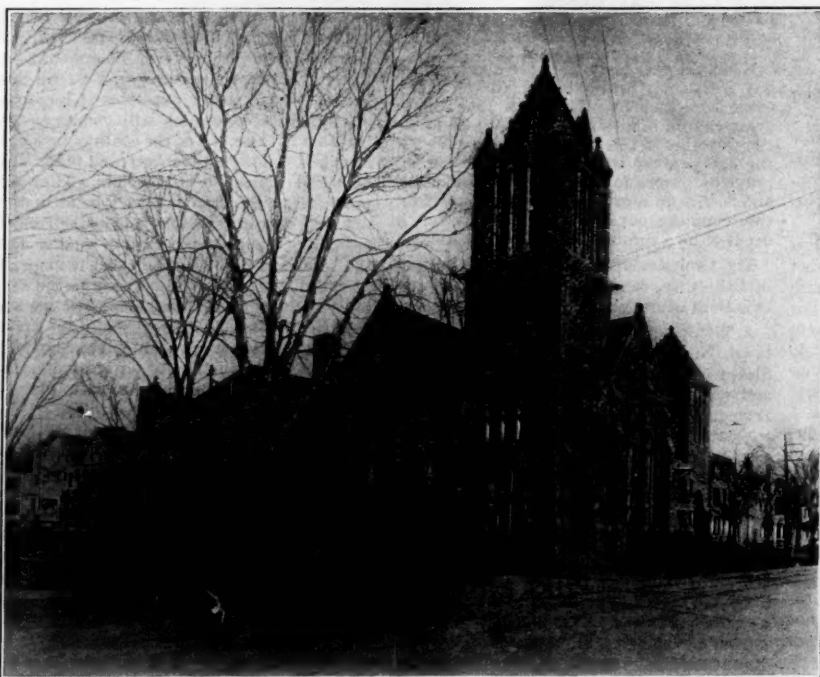
On the evening of Dec. 31 there was a reception by the pastor, Dr. W. W. McLane, with his wife and the members of the building committee and their wives. This was attended by 1,400 people and was followed by an organ recital with three timely addresses on The Past, Present and Future of Plymouth Church, by members of the church. Refreshments and a watch meeting followed. At the dedication on New Year's afternoon the sermon from the words, "I will make the place of my feet glorious," was by Dr. John G. Davenport of Waterbury, a descendant of John Davenport, the first minister in New Haven. The hymns were written for the occasion by the wife and son of the pastor. New hymn-

Needs and Opportunities of the latter. The speakers were active and successful Christian workers in connection with the organizations represented. The treatment of the subjects was uniformly thorough, practical and helpful, as were also the animated discussions.

The most impressive feature of the convention was the consecration service at the meeting point of the two centuries, attended by fully 600 people. The whole atmosphere was profoundly reverent, and as the hour of twelve approached every head was bowed, while several audible prayers gave thanks for the divine blessing upon the passing century and invoking its continuance upon the new. After singing the Doxology and the Coronation hymn the benediction closed a memorable service.

The success of the convention exceeded the expectations of its promoters. The meetings, most of which were held in the Baptist church, were largely attended, the number present seldom falling below 500. The results sought were achieved to the satisfaction of the most hopeful. It was an emphatic assertion and exemplification of the essential unity of the churches and societies participating. Interdenominational fellowship was promoted and the co-operative spirit in aggressive Christian work strengthened. It is safe to say that in many cases there was a quickening into greater spiritual activity of the individual believer. The practical character of Christianity as the source of true life was set forth with clearness and emphasis. The temper of the convention was that of intelligent optimism and such as to inspire with courage and hope those who are praying and working for the advancement of the kingdom.

E. T.



Plymouth Church, New Haven

A New Haven Dedication

On the first day of the new century the handsome new edifice of Plymouth Church was opened and dedicated. Five years ago College Street Church felt the pressure away from the center of the city so much that it removed to the corner of West Chapel Street and Sherman Avenue, and has since worshipped in the parish house then built at a cost of \$30,000. The front part of the lot is now occupied by the edifice shown in the picture. It is as fine a specimen of church architecture as there is in the state, heavily built of East Haven brown stone from four to six feet thick, and its Romanesque style gives the impression of honest and substantial dignity.

The architect is W. H. Allen of New Haven and the builders, Sperry and Treat, have constructed most of the new Yale buildings. The building seats 800 and the whole plant cost \$100,000. It is located in a growing part of the city and, though some debt remains, prospects are good for growth and usefulness.

The audience-room is an octagon with the floor slightly inclined from the entrances toward the pulpit and organ, which are opposite the tower. Steel trusses support the roof with a span of eighty feet and at a height of forty feet from the floor. The cream tint of the ceiling deepens into terra cotta on the

books, In Excelsis, have been provided, and also a new book of devotional services prepared by the pastor on a unique plan.

W. J. M.

Vermont's Union Twentieth Century Convention

This gathering of the Christian Endeavor Union, the Epworth League and the Baptist Young People's Union of the state at Burlington, Dec. 31-Jan. 2, was a unique, significant and profitable occasion. The more immediate object was to observe with appropriate services the passing of the old century and the advent of the new. It was a mass and not a delegate convention, and was attended by fully 800 non-residents. It was in every way a state affair—of, for and by Vermonters. The proposition originated with Rev. W. C. Kitchin, formerly professor in the University of Vermont, to whose skillful leadership and untiring efforts its success was largely due.

The program was solidly built on the motto, "Vermont for Christ," and the subjects, all timely and practical, were skillfully grouped under three general heads, one for each day, viz., Review of the Nineteenth Century, Perils to the Church of the Twentieth Century and

from the nature and history of the service. Much interest was awakened, which found expression in the various prayer meetings, especially those of the denomination whose ministers had questioned the value of the meeting, laymen being emphatic in its defense.

HONORING THE FATHERS

Forefathers' Day was observed in Kansas City by a banquet at Southwest Tabernacle, with toasts and addresses. Dr. Henry Hopkins was toastmaster. Mr. C. S. Palmer spoke on our Municipal Problems, Mr. H. S. Hadley on The Church in Politics, and Dr. Albert Bushnell on Our Debt to the Mayflower. Rev. J. G. Dougherty, D. D., was speaker at St. Joseph.

UNION REVIVAL EFFORT

The churches are unusually active. Co-operation in special services in all our churches in both Kansas Cities is already bearing fruit, both in the quickening of the churches where meetings have already been held and of those making preparations for the special services, and in the warm and helpful fellowship doubtless augmented by this concerted movement. There have been conversions in several churches, and spiritual awakening of members in others. With this has come increased in-

Movements in Missouri

THE PRAYER MEETING— PRO AND CON

This service was recently discussed by the ministers of the Disciple churches of Kansas City. The prevailing opinion seemed to be that it had become a worn-out institution, and should be greatly changed in character and method, or else be discontinued. Two leading dailies came to the defense of the traditional prayer meeting with testimony from ministers of other denominations and with arguments

terest in the development of Congregational forces in both cities. Provision is being made for the extinction of troublesome debts and the occupancy of promising new fields in rapidly growing portions of the city.

ACCESSIONS FROM OVER THE LINE

It is significant that while in Kansas City, Kan., a Protestant Methodist Church is moving to identify itself with our fellowship, Westminster Presbyterian Church, an independent body organized in 1893, voted, Dec. 19, to become Congregational. The accession of this prominent church will add materially to the strength of Missouri Congregationalism.

CONSTRUCTIVE WORK

In the state at large the year 1900 has seen the successful termination of extensive building enterprises in our churches at De Soto, Hamilton, Lebanon and Joplin. Dec. 16-18 were observed by the Joplin Church in the dedication of its new and beautiful stone house of worship, with sermons by Supt. A. K. Wray, Dr. Henry Hopkins and Rev. C. L. Kloss. Much credit is due the pastor, Rev. Paul Brown, for the resuscitation of this church, which had long been without services of any kind. A large congregation has been gathered and the work placed on a substantial basis. Flourishing missions are sustained in two outlying mining camps. Mr. Brown is especially happy in his approach to business and professional men, and has won many deeply engrossed in rapidly developing mining industries to give attention to religious matters.

PASTORAL CHANGES

The year has also seen important changes in our ministry. Among those to leave the state who had been long in our pulpits were R. J. Matthews, many years pastor at Hamilton, Lebanon and New Cambria; Pearse Pinch, five years in the First Church of Springfield, closely identified with the interests of the Home Missionary Society in the state and of Drury College; E. E. Flint, under whose ministry the Neosho church came to greatly increased strength; Dr. Leroy Warren of Brookfield, and more recently of Ivanhoe, Kansas City; and E. Lee Howard of Clyde, Kansas City. Among those who have come to us from beyond the state are William W. Bolt to St. Joseph, J. W. Ferrin and A. W. Breck to Sedalia First and Second, and H. E. Crossland to Olivette, Kansas City.

Dr. Albert Bushnell returns to the pastorate after a year's work with the Anti-saloon League of New York; and A. H. Rogers after a few years' study and practice of medicine.

Rev. J. B. Toomay, having seen marked growth in a four years' pastorate at Sedalia, Second, was called to the important church at Carthage immediately upon the resignation of Rev. A. J. Van Wagner; and Neosho was equally prompt and fortunate in securing Rev. A. M. Beeman of Kidder.

Other notable changes in the state emphasize the fact that the long pastorate is the exception with us. Indeed, Dr. Henry Hopkins, at Kansas City, First, since 1880, C. A. Jertberg, Springfield, Swedish, since 1887, and John B. Fisk at Bonne Terre since 1889 are the only pastors who have given more than ten years of continuous service in the state. Notwithstanding, nearly all our pulpits are acceptably and strongly filled.

W. L. S.

A City Edifice in the Country

With a series of remarkable dedicatory services the church in Marblehead, O., began a new period of its eventful life in its new edifice, which for picturesque situation, beauty of architecture and magnificent modern appointments has no equal in the state anywhere outside the great cities. It is startling to come upon this church at night, see it lighted by electricity, the woods around it brilliant as the light shines through the ar-

tistic church windows. Within one finds daintily tinted walls, rich carpeting and massive pews, fine pulpit furniture, in the basement a large modern kitchen, rooms for social festivities, in fact, everything which goes to make up a modern house of worship. All this is the more surprising if one knows that this church was discouraged, in fact, feeling itself so poor that the trustees last year decided that \$50 could not be raised to paint the old meeting house. Now it has a noble edifice costing \$10,000, built by the united efforts of an heroic people and a self-sacrificing, tactful pastor, who understood how to interest the whole community in his project and has achieved a great and lasting work in the face of serious obstacles.

The people of the village of Marblehead subscribed about \$7,000 toward the new edifice, the Building Society gave \$1,000 as a grant and another thousand as a loan. The dedicatory services, which occupied a week, began with a sermon by Dr. H. A. Schaffner on the Mission of the Church, included an address on Twentieth Century Young People by Prof. H. C. King of Oberlin College, and ended with an uplifting dedicatory sermon by Pres. J. H. Barrows. At the fellowship meeting a letter was read from the Catholic priest, in which he congratulated the people upon their success and expressed his joy in their achievement.

E. A. S.

End-of-the-Century Debt-raising

Among the many achievements which mark the spanning of the centuries, one of the most practical and commendable is the effort of churches to free themselves of debt. We chronicle a few of them.

Maverick Church, East Boston, responded to a single appeal of the pastor for \$500 with subscriptions amounting to \$530, and celebrated Dec. 30 as Jubilee Sunday.

Winthrop Church, Charlestown, has spent \$7,000 in improvements in the last five years. All but \$300 of the last \$1,500 of this amount have been raised since the summer vacation, without recourse to fairs or other money-making projects, but by pure giving at the regular church socials. Over 300 persons, many of them children, have contributed, and the effort seems to have proved an actual spiritual help. Considering the large plant of this church, and that it has few, if any, well-to-do people, the result stands for genuine sacrifice and devotion.

Springfield, O., crowned the special efforts of the last six months with the triumphant announcement that it was out of debt. Similar good tidings come from West Church, Andover, Mass., Union Grove, Wis., and Ferndale, Cal.

At Mattoon, Ill., on the last Sunday of the old year, Dr. J. H. Wilson and his people, with the help of \$500 from the Building Society, raised \$6,700 to meet a debt of \$6,500, thus making ready to begin the new century with this incubus removed. Dr. Wilson is hopeful that a true revival will follow this bringing of tithes into the storehouse.

Among the Seminaries

PACIFIC.—President McLean and Professor Mooar had leading places, as former pastors, in the fortieth anniversary of the First Church of Oakland. Professor Foster read to a recent ministers' meeting an able paper on the limits of doctrinal freedom, to the discussion of which a second meeting was given. The next meeting of the Theological Society will consider human freedom as discussed in Professor John Fiske's *Through Nature to God*.

N.

YALE.—The most important event of last term has been the resignation of Dr. Fisher. His work will continue as usual through the year, and no announcements of any kind relative to his successor have been made. In accepting his resignation, the corporation paid

a well-deserved tribute to his distinguished services and voted that at the conclusion of his active work he hold the position of professor emeritus of ecclesiastical history.

The series of lectures in the mission course, by Prof. F. Wells Williams, on *The Political Development of Modern China* was followed by two on *The Religions of China*, by Dr. George B. Smyth, president of the Anglo-Chinese College of Fochow, Rev. H. P. Beach's two lectures on *Christian Missions in China* closing a series of unusual excellence and interest. In the Leonard Bacon lecture course four addresses have been made. President Merrill of Nashville University spoke upon the work of that institution; Rev. Daniel Evans of Cambridge discussed *The Truth of the Trinity as the Message for the Preacher*; Dean Hodges of Cambridge lectured upon *Hindrances to the Attainment of Truth*; and Dr. C. M. d'Aubigné of Paris described the work of the Protestant Church in France, which he is presenting to the churches of this country. After the lecture Dr. d'Aubigné met the students in an informal reception.

A series of fortnightly social gatherings have been arranged for the winter, and the preparation for each has been assigned to different men, thus enlisting as many as possible in this side of the seminary life. Each student receiving a scholarship has been required to present a report of his work of the term. This has proved helpful to churches and missions in securing helpers.

B.

Record of the Week

Calls

APPELMAN, HIRAM H., Stillwater, Minn., to Metropolis, Ill. Accepts.
BREEZE, EMANUEL, Hancock and Coloma, Wis., to Medford. Accepts.
CADMAN, S. PARKES, Metropolitan Temple (Meth.), New York city, accepts call to Central Ch., Brooklyn, to begin work March 3.
DANFORTH, RALPH E., Union Sem., to Newfane, Vt. Accepts.
DARLING, THOS. W., recently of Wentworth, N. H., to Ripton, Vt. Accepts, but will reside in Middlebury.
DRAKE, FRANCIS E., Eagle Grove, Io., withdraws acceptance of call to Lowell, Vt.
EDWARDS, GEO. L., Colchester, Ct., accepts call to Jewett City.
FISK, DAN'L M., First Ch., Topeka, Kan., to Second Ch., Toledo, O., where he was for six years pastor of the First Ch.
FLAGG, JAS. W., Foxboro, Mass., accepts call to Merrimac, beginning March 1.
HAMPTON, WM. S., Silver Creek, Neb., accepts call to Ulysses, not Wm. H. Hampton of N. Madison, Ct., as stated last week.
HANKEMEYER, NATHAN L. W., Jamaica, Vt., to Winoski. Accepts.
HARRITT, ROBT. G., Searsport, Me., to Free Ch., Portland.
HOLMES, WM. T., Providence, R. I., to Watertown, Ct. Accepts.
HURLESS, PARKER, Summer Hill, Ill., to Bureau and Searle Ridge. Accepts.
JAMES, J. L., to Waukomis, Okl. Accepts, and is at work.

ROYAL Baking Powder

Makes the bread
more healthful.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

ent parts of the class, never omitting any one, thus holding every mind to attention. The study from the International Lesson Helps he varies with reviews of current events, inviting comment from all. The response is generally hearty. He has lately adopted the practice of five minutes' missionary instruction at the opening of the lesson hour, believing it an essential part of every man's Christian education to be familiar with the missionary societies of the denomination. With the idea of commencing missionary training in the Sunday school, he is in turn dwelling upon the characteristics and purposes of the six Congregational benevolent societies. His example in this respect has already been followed by other teachers.

As a final effort during the class hour, the helpfulness of the lesson is crystallized in the thoughts of the closing few minutes, which no other exercise is allowed to displace and in which scholars and teacher alike speak of the things that have impressed them most. A spirit of earnest Christian endeavor and a sense of warm personal friendship characterize the class in all its meetings. K. E. M.

walls, broken at the windows by groups of pillars in old ivory. One window, a memorial to H. W. Benedict and wife, presents the Angel of the Resurrection. Another, a memorial to Miss Millie Thompson, shows Jesus approached by Mary at the tomb. The organ, built by H. Hall & Co., a new firm in New Haven, has been pronounced of superior quality by good musicians. It is operated by an electric motor.

On the evening of Dec. 31 there was a reception by the pastor, Dr. W. W. McLane, with his wife and the members of the building committee and their wives. This was attended by 1,400 people and was followed by an organ recital with three timely addresses on The Past, Present and Future of Plymouth Church, by members of the church. Refreshments and a watch meeting followed. At the dedication on New Year's afternoon the sermon from the words, "I will make the place of my feet glorious," was by Dr. John G. Davenport of Waterbury, a descendant of John Davenport, the first minister in New Haven. The hymns were written for the occasion by the wife and son of the pastor. New hymn-

Needs and Opportunities of the latter. The speakers were active and successful Christian workers in connection with the organizations represented. The treatment of the subjects was uniformly thorough, practical and helpful, as were also the animated discussions.

The most impressive feature of the convention was the consecration service at the meeting point of the two centuries, attended by fully 600 people. The whole atmosphere was profoundly reverent, and as the hour of twelve approached every head was bowed, while several audible prayers gave thanks for the divine blessing upon the passing century and invoking its continuance upon the new. After singing the Doxology and the Coronation hymn the benediction closed a memorable service.

The success of the convention exceeded the expectations of its promoters. The meetings, most of which were held in the Baptist church, were largely attended, the number present seldom falling below 500. The results sought were achieved to the satisfaction of the most hopeful. It was an emphatic assertion and exemplification of the essential unity of the churches and societies participating. Interdenominational fellowship was promoted and the co-operative spirit in aggressive Christian work strengthened. It is safe to say that in many cases there was a quickening into greater spiritual activity of the individual believer. The practical character of Christianity as the source of true life was set forth with clearness and emphasis. The temper of the convention was that of intelligent optimism and such as to inspire with courage and hope those who are praying and working for the advancement of the kingdom. E. T.

Movements in Missouri

THE PRAYER MEETING— PRO AND CON

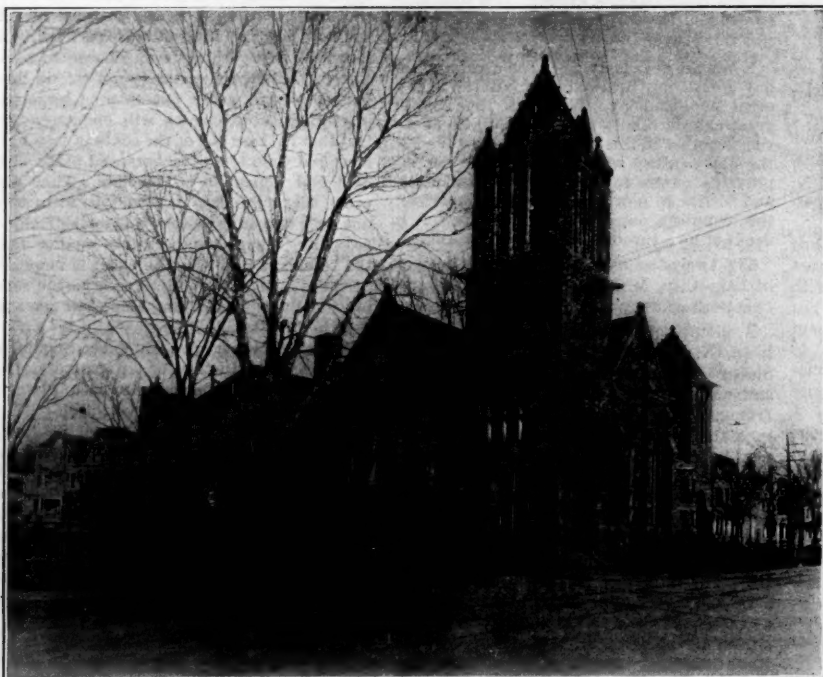
This service was recently discussed by the ministers of the Disciple churches of Kansas City. The prevailing opinion seemed to be that it had become a worn-out institution, and should be greatly changed in character and method, or else be discontinued. Two leading dailies came to the defense of the traditional prayer meeting with testimony from ministers of other denominations and with arguments from the nature and history of the service. Much interest was awakened, which found expression in the various prayer meetings, especially those of the denomination whose ministers had questioned the value of the meeting, laymen being emphatic in its defense.

HONORING THE FATHERS

Forefathers' Day was observed in Kansas City by a banquet at Southwest Tabernacle, with toasts and addresses. Dr. Henry Hopkins was toastmaster. Mr. C. S. Palmer spoke on our Municipal Problems, Mr. H. S. Hadley on The Church in Politics, and Dr. Albert Bushnell on Our Debt to the Mayflower. Rev. J. G. Dougherty, D. D., was speaker at St. Joseph.

UNION REVIVAL EFFORT

The churches are unusually active. Co-operation in special services in all our churches in both Kansas Cities is already bearing fruit, both in the quickening of the churches where meetings have already been held and of those making preparations for the special services, and in the warm and helpful fellowship doubtless augmented by this concerted movement. There have been conversions in several churches, and spiritual awakening of members in others. With this has come increased in-



Plymouth Church, New Haven

A New Haven Dedication

On the first day of the new century the handsome new edifice of Plymouth Church was opened and dedicated. Five years ago College Street Church felt the pressure away from the center of the city so much that it removed to the corner of West Chapel Street and Sherman Avenue, and has since worshipped in the parish house then built at a cost of \$30,000. The front part of the lot is now occupied by the edifice shown in the picture. It is as fine a specimen of church architecture as there is in the state, heavily built of East Haven brown stone from four to six feet thick, and its Romanesque style gives the impression of honest and substantial dignity.

The architect is W. H. Allen of New Haven and the builders, Sperry and Treat, have constructed most of the new Yale buildings. The building seats 800 and the whole plant cost \$100,000. It is located in a growing part of the city and, though some debt remains, prospects are good for growth and usefulness.

The audience-room is an octagon with the floor slightly inclined from the entrances toward the pulpit and organ, which are opposite the tower. Steel trusses support the roof with a span of eighty feet and at a height of forty feet from the floor. The cream tint of the ceiling deepens into terra cotta on the

books, In Excelsis, have been provided, and also a new book of devotional services prepared by the pastor on a unique plan. W. J. M.

Vermont's Union Twentieth Century Convention

This gathering of the Christian Endeavor Union, the Epworth League and the Baptist Young People's Union of the state at Burlington, Dec. 31-Jan. 2, was a unique, significant and profitable occasion. The more immediate object was to observe with appropriate services the passing of the old century and the advent of the new. It was a mass and not a delegate convention, and was attended by fully 800 non-residents. It was in every way a state affair—of, for and by Vermonters. The proposition originated with Rev. W. C. Kitchin, formerly professor in the University of Vermont, to whose skillful leadership and untiring efforts its success was largely due.

The program was solidly built on the motto, "Vermont for Christ," and the subjects, all timely and practical, were skillfully grouped under three general heads, one for each day, viz., Review of the Nineteenth Century, Perils to the Church of the Twentieth Century and

terest in the development of Congregational forces in both cities. Provision is being made for the extinction of troublesome debts and the occupancy of promising new fields in rapidly growing portions of the city.

ACCESSIONS FROM OVER THE LINE

It is significant that while in Kansas City, Kan., a Protestant Methodist Church is moving to identify itself with our fellowship, Westminster Presbyterian Church, an independent body organized in 1893, voted, Dec. 19, to become Congregational. The accession of this prominent church will add materially to the strength of Missouri Congregationalism.

CONSTRUCTIVE WORK

In the state at large the year 1900 has seen the successful termination of extensive building enterprises in our churches at De Soto, Hamilton, Lebanon and Joplin. Dec. 16-18 were observed by the Joplin Church in the dedication of its new and beautiful stone house of worship, with sermons by Supt. A. K. Wray, Dr. Henry Hopkins and Rev C. L. Kloss. Much credit is due the pastor, Rev. Paul Brown, for the resuscitation of this church, which had long been without services of any kind. A large congregation has been gathered and the work placed on a substantial basis. Flourishing missions are sustained in two outlying mining camps. Mr. Brown is especially happy in his approach to business and professional men, and has won many deeply engrossed in rapidly developing mining industries to give attention to religious matters.

PASTORAL CHANGES

The year has also seen important changes in our ministry. Among those to leave the state who had been long in our pulpits were R. J. Matthews, many years pastor at Hamilton, Lebanon and New Cambria; Pearse Pinch, five years in the First Church of Springfield, closely identified with the interests of the Home Missionary Society in the state and of Drury College; E. E. Flint, under whose ministry the Neosho church came to greatly increased strength; Dr. Leroy Warren of Brookfield, and more recently of Ivanhoe, Kansas City; and E. Lee Howard of Clyde, Kansas City. Among those who have come to us from beyond the state are William W. Bolt to St. Joseph, J. W. Ferrin and A. W. Breck to Sedalia First and Second, and H. E. Crossland to Olivette, Kansas City.

Dr. Albert Bushnell returns to the pastorate after a year's work with the Anti-saloon League of New York; and A. H. Rogers after a few years' study and practice of medicine.

Rev. J. B. Toomay, having seen marked growth in a four years' pastorate at Sedalia, Second, was called to the important church at Carthage immediately upon the resignation of Rev. A. J. Van Wagner; and Neosho was equally prompt and fortunate in securing Rev. A. M. Beeman of Kidder.

Other notable changes in the state emphasize the fact that the long pastorate is the exception with us. Indeed, Dr. Henry Hopkins, at Kansas City, First, since 1880, C. A. Jertberg, Springfield, Swedish, since 1887, and John B. Fisk at Bonne Terre since 1889 are the only pastors who have given more than ten years of continuous service in the state. Notwithstanding, nearly all our pulpits are acceptably and strongly filled. W. L. S.

A City Edifice in the Country

With a series of remarkable dedicatory services the church in Marblehead, O., began a new period of its eventful life in its new edifice, which for picturesque situation, beauty of architecture and magnificent modern appointments has no equal in the state anywhere outside the great cities. It is startling to come upon this church at night, see it lighted by electricity, the woods around it brilliant as the light shines through the ar-

tistic church windows. Within one finds daintily tinted walls, rich carpeting and massive pews, fine pulpit furniture, in the basement a large modern kitchen, rooms for social festivities, in fact, everything which goes to make up a modern house of worship. All this is the more surprising if one knows that this church was discouraged, in fact, feeling itself so poor that the trustees last year decided that \$50 could not be raised to paint the old meeting house. Now it has a noble edifice costing \$10,000, built by the united efforts of an heroic people and a self-sacrificing, tactful pastor, who understood how to interest the whole community in his project and has achieved a great and lasting work in the face of serious obstacles.

The people of the village of Marblehead subscribed about \$7,000 toward the new edifice, the Building Society gave \$1,000 as a grant and another thousand as a loan. The dedicatory services, which occupied a week, began with a sermon by Dr. H. A. Schaffner on the Mission of the Church, included an address on Twentieth Century Young People by Prof. H. C. King of Oberlin College, and ended with an uplifting dedicatory sermon by Pres. J. H. Barrows. At the fellowship meeting a letter was read from the Catholic priest, in which he congratulated the people upon their success and expressed his joy in their achievement. E. A. S.

End-of-the-Century Debt-raising

Among the many achievements which mark the spanning of the centuries, one of the most practical and commendable is the effort of churches to free themselves of debt. We chronicle a few of them.

Maverick Church, East Boston, responded to a single appeal of the pastor for \$500 with subscriptions amounting to \$550, and celebrated Dec. 30 as Jubilee Sunday.

Winthrop Church, Charlestown, has spent \$7,000 in improvements in the last five years. All but \$300 of the last \$1,500 of this amount have been raised since the summer vacation, without recourse to loans or other money-making projects, but by pure giving at the regular church socials. Over 300 persons, many of them children, have contributed, and the effort seems to have proved an actual spiritual help. Considering the large plant of this church, and that it has few, if any, well-to-do people, the result stands for genuine sacrifice and devotion.

Springfield, O., crowned the special efforts of the last six months with the triumphant announcement that it was out of debt. Similar good tidings come from West Church, Andover, Mass., Union Grove, Wis., and Ferndale, Cal.

At Mattoon, Ill., on the last Sunday of the old year, Dr. J. H. Wilson and his people, with the help of \$500 from the Building Society, raised \$6,700 to meet a debt of \$6,500, thus making ready to begin the new century with this incubus removed. Dr. Wilson is hopeful that a true revival will follow this bringing of tithes into the storehouse.

Among the Seminaries

PACIFIC.—President McLean and Professor Moor had leading places, as former pastors, in the fortieth anniversary of the First Church of Oakland. Professor Foster read to a recent ministers' meeting an able paper on the limits of doctrinal freedom, to the discussion of which a second meeting was given. The next meeting of the Theological Society will consider human freedom as discussed in Professor John Fiske's *Through Nature to God*. N.

YALE.—The most important event of last term has been the resignation of Dr. Fisher. His work will continue as usual through the year, and no announcements of any kind relative to his successor have been made. In accepting his resignation, the corporation paid

a well-deserved tribute to his distinguished services and voted that at the conclusion of his active work he hold the position of professor *emeritus* of ecclesiastical history.

The series of lectures in the mission course, by Prof. F. Wells Williams, on *The Political Development of Modern China* was followed by two on *The Religions of China*, by Dr. George B. Smyth, president of the Anglo-Chinese College of Foochow, Rev. H. P. Beach's two lectures on *Christian Missions in China* closing a series of unusual excellence and interest. In the Leonard Bacon lecture course four addresses have been made. President Merrill of Nashville University spoke upon the work of that institution; Rev. Daniel Evans of Cambridge discussed *The Truth of the Trinity as the Message for the Preacher*; Dean Hodges of Cambridge lectured upon *Hindrances to the Attainment of Truth*; and Dr. C. M. d'Aubigné of Paris described the work of the Protestant Church in France, which he is presenting to the churches of this country. After the lecture Dr. d'Aubigné met the students in an informal reception.

A series of fortnightly social gatherings have been arranged for the winter, and the preparation for each has been assigned to different men, thus enlisting as many as possible in this side of the seminary life. Each student receiving a scholarship has been required to present a report of his work of the term. This has proved helpful to churches and missions in securing helpers. B.

Record of the Week

Calls

APPELMAN, HIRAM H., Stillwater, Minn., to Metropolis, Ill. Accepts.
BREEZE, EMANUEL, Hancock and Coloma, Wis., to Medford. Accepts.
CADMAN, S. PARKES, Metropolitan Temple (Meth.), New York city, accepts call to Central Ch., Brooklyn, to begin work March 3.
DANFORTH, RALPH E., Union Sem., to Newfane, Vt. Accepts.
DARLING, THOS. W., recently of Wentworth, N. H., to Ripton, Vt. Accepts, but will reside in Middlebury.
DRAKE, FRANCIS E., Eagle Grove, Io., withdraws acceptance of call to Lowell, Vt.
EDWARDS, GEO. L., Colchester, Ct., accepts call to Jewett City.
FISK, DAN'L M., First Ch., Topeka, Kan., to Second Ch., Toledo, O., where he was for six years pastor of the First Ch.
FLAGG, JAS. W., Foxboro, Mass., accepts call to Merrimac, beginning March 1.
HAMPTON, WM. S., Silver Creek, Neb., accepts call to Ulysses, not Wm. H. Hampton of N. Madison, Ct., as stated last week.
HANKEMEYER, NATHAN'L W., Jamaica, Vt., to Winoski. Accepts.
HARBUTT, ROBT. G., Searsport, Me., to Free Ch., Portland.
HOLMES, WM. T., Providence, R. I., to Watertown, Ct. Accepts.
HURLESS, PARKER, Summer Hill, Ill., to Bureau and Searle Ridge. Accepts.
JAMES, J. L., to Waukomis, Okl. Accepts, and is at work.

ROYAL Baking Powder

Makes the bread
more healthful.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

KILLEN, JOHN T., to care for the new church at Curry Schoolhouse, N. D., in connection with Hope. Accepts.

LONSDALE, FRANK, Denver, Col., to Reber Place, St. Louis, Mo.

LOOS, WM., Chicago Sem., to Sherrill and Durango, Io. Accepts, preaching at the former place in German, at the latter in English.

LITTLE, J. S. (Pres.), to Pilgrim Ch., Lawrence, Kan. Accepts.

MEAD, ELWELL O., Oberlin, late pastor at Burton, O., accepts call to Park Ch., Cleveland.

MEVIS, LYMAN, formerly of Townsend, Mass., to the Church of the Covenant, Worcester, where he has been supplying. Accepts.

MILLS, HARRY E., to remain a fourth year at Fort Scott, Kan.

MORRISON, T. W. (Disciple), to Webster, Mich. Accepts.

MORSON, ROBT. R., Winthrop, Me., to St. John, N. B. Accepts.

NELSON, JOHN W., First Ch., Hastings, Neb., to Plymouth Ch., Peoria, Ill.

OEHLER, FREDERICK, to remain another year at Wadena, Minn. Accepts.

PECK, HENRY P., formerly of Milford, N. H., accepts call to Mont Vernon.

SCUDDER, WM. W., Alameda, Cal., to superintendency of the Home Missionary Society in Washington. Declines.

SEIBERT, JOHN A., First Ch., Zanesville, O., to Adams Sq. Ch., Worcester, Mass.

SINDEN, ARCHIBALD W., Gardner, N. D., to Providence, Ill. Accepts.

TOWNSEND, ARTHUR C., Crawford, Neb., declines call to Fairfield.

VAN AUKEN, ABRAHAM, Rondo, Mich., to Old Mission. Accepts.

WYCKOFF, JAS. D., to the permanent pastorate at Wheaton, Ill., where he has been supplying.

YORK, BURT L., Roxbury, Ct., to West End Ch., Bridgeport, Ct.

Ordinations and Installations

BROWN, SAMUEL A., Boston University, o. and i. St. Mark's Ch., Boston, Mass., Dec. 28, 1900.

Continued on page 81.

Marriages

The charge for marriage notices is twenty-five cents.

BACHELDER-BURKETT-In Union, Me., Dec. 25, by Rev. Henry M. Perkins, George W. Bachelder, Jr., and Annie L. Burkett, both of Union.

DWIGHT-MULFORD-In Roselle, N. J., at the residence of the bride's mother, Dec. 26, by Rev. I. A. Blauvelt, D. D., Henry Otis Dwight and Mrs. Francis Warner Mulford.

GALBREATH-VOTAW-In Exira, Io., Jan. 1, Wm. F. Galbreath of Menlo and Myrtle E., daughter of Rev. E. H. Votaw of Exira.

MERRILL-LYALL-In New York, Jan. 3, by Dr. J. G. Merrill, father of the groom, assisted by Dr. C. E. Jefferson, Oliver B. Merrill, advertising manager of *The Congregationalist*, and Kitty Earl, daughter of Mr. and Mrs. William Lyall.

SOPER-ALBY-In New Haven, N. Y., Dec. 25, by Rev. Sam'l Johnson, Wm. E. Soper and Louise M. Alby.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

FRANKLIN-In Buffalo, N. Y., Jan. 3, of rheumatic fever and pneumonia, Rev. John L. Franklin, formerly for many years pastor of Pilgrim Church and for more than two years in charge of Plymouth Mission, connected with First Church.

GREENOUGH-In Wakefield, Jan. 1, Lucy P. Greenough, aged 59 yrs., 6 mos. Burial in Chester, N. H. For eight years she rendered faithful and efficient service in the Boston office of the A. M. A.

WHEELWRIGHT-In Minneapolis, Minn., Dec. 27, Rev. John B. Wheelwright, formerly of Westbrook, Me.

REV. JOHN B. WHEELWRIGHT

This faithful minister, born in Wells, Me., Dec. 13, 1820, passed into his rest at Minneapolis, Minn., on Dec. 27, 1900, at the ripe age of eighty.

He was graduated at Waterville College in 1844 and Bangor Theological Seminary, being ordained to the Congregational ministry in 1851. His active service was given to his native state, notably in three pastorates, faithful and fruitful, viz., at Westbrook, at Bethel, 1858-68, and at South Paris, 1868-76. After this he did home missionary work as he was able, until his removal to his son's in Minneapolis. Here he spent his later years in quiet retirement, reading broadly and studying the Word which he loved and trusted with an old-time conviction, and with the strength of a vigorous Calvinist, which he was. His life was marked by signal loyalty to the Scriptures, both in theory and in practice, and he died as he lived, peaceful, happy, triumphant. His last illness was painless, and he gently fell asleep in Jesus, closing a strong and useful life with the "peace that passeth understanding." Mrs. Wheelwright still survives him.

The funeral was attended by Rev. Dr. Hallock, pastor of Plymouth Church.

MRS. W. W. BELDEN

Mrs. Elizabeth Thomas, wife of Rev. W. W. Belden, D.D., died at her home in Thomaston, Ct., Dec. 18, aged seventy-three years. She was the daughter of Seth Thomas, the pioneer clock manufacturer, from whom

the town of Thomaston takes its name. Highly educated and refined, her life was filled with good works. She was a devoted wife, a loving mother and a faithful friend. She was a leading member of the Congregational church of Thomaston, and was possessed of a generous nature while her deeds of charity were many.

Meetings and Events to Come

EVANGELICAL ALLIANCE, Bromfield St. Ch., Jan. 14, 10.30 A. M. Speakers: Rev. Joseph Cook, L.L.D., and Rev. E. B. Sanford, D. D. Annual meeting with election of officers.

Y. W. C. A., Berkeley St., services daily during Week of Prayer, 11 A. M.

TWENTIETH ANNIVERSARY OF THE FOUNDING OF THE C. E. SOCIETY, Portland, Me., Jan. 31-Feb. 3.

CONFERENCE IN THE INTERESTS OF FEDERATIVE ACTION AMONG CHURCHES AND CHRISTIAN WORKERS. Second annual session, Philadelphia, Feb. 5. Further information from Rev. E. B. Sanford, Secretary National Committee on Federation of Churches, 33 Bible House, New York, N. Y.

Eczema

How it reddens the skin, itches, oozes, dries and scales! Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.

It proceeds from humors inherited or acquired, and persists until these have been removed.

Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worse cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS are the best cathartic. Price, 25 cents.

Half-Century Piece



The average dining table is endeared to its owner through association. Many a man would give a hundred dollars to change his old table, but can't bring himself to sever the connection which binds him to so many pleasant memories.

Yet this condition is capable of working both ways. The sooner you change, the more valuable will the new table become. A change must come soon, unless you will forswear all convention and entertain no guests.

Here is a really noble table. It is half-century work; that is, you can't wear it out in fifty years. Its top measures 60 by 60 inches. The pedestal, base, box framing, moldings, etc., are all in cross-banded wood. You never sat at a finer table.

PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE.

48 CANAL ST., BOSTON.



HANDBOOK

... FOR ...

1901

NOW READY

CONTAINS

PRAYER MEETING TOPICS, with helpful subdivisions and carefully arranged missionary topics on the plan which last year proved so serviceable to many churches.

DAILY BIBLE READINGS, with the general topics, The Last Weeks of the Holy Life, and The Lives of the Patriarchs.

These Bible readings are compiled by the editor who arranged last year's series, which proved so popular with the constituency of *The Congregationalist*. Inasmuch as the readings this year are keyed to the central theme of Christ in the Bible, they will be specially valuable in connection with the International Sunday school lessons for 1901.

RELIGIOUS AND DENOMINATIONAL INFORMATION. Latest statistics with interesting analyses of Congregational strength throughout the country. 1900 in Retrospect. A careful summary of the year's events from a denominational and religious standpoint.

Price, 100 Copies, postpaid, \$1.25

Single Copies, 4 cts.; 25 Copies, 50 cts.; 50 Copies, 75 cts.; 75 copies, \$1.00

Each subscriber of this paper may receive one copy of the Handbook free by sending to this office a postal card request with full address.

Address **HANDBOOK, The Congregationalist**

14 Beacon Street, Boston

Individual Communion Cups.



Why do you permit a custom at the communion table which you would not tolerate in your own home? The use of the individual communion service grows daily. Are you open to conviction? Would you like to see a list of the churches in which it is used and know the satisfaction it gives?

Send for our free book—it tells all about it. A trial outfit sent free on request. **SANITARY COMMUNION OUTFIT COMPANY, Dept. B, Rochester, N.Y.**

CHURCH CARPETS

AT MANU-FACTURERS' PRICES. **JOHN H. PRAY & SONS CO.,** CARPETS AND UPHOLSTERY. WASHINGTON ST. BOSTON.

Life and Work of the Churches

(Continued from page 80.)

Record of the Week

Sermon, Dr. W. H. Albright; other parts, Rev. Messrs. W. T. Beale, Joshua Colt and Drs. G. N. Boynton and W. H. Davis.

JONES, GEORGE, o. Tomahawk, Wis., Dec. 19, 1900. Sermon, Sec. H. W. Carter; other parts, Rev. Messrs. J. W. Helmuth, W. H. Chandler and H. C. Todd.

LOOS, WM., Chicago Sem., o. Durango, Io., Dec. 5. Sermon, Rev. Herman Ficke; other parts, Rev. Messrs. F. G. Smith, C. C. Adams.

Resignations

ASHMUN, EDWARD H., Jerome, Ariz.

DARLING, THOS. W., Wentworth, N. H.

EMERSON, THOS. A., Clinton, Ct.

HOGGIN, ALFRED C., Sabetha, Kan., to take effect Apr. 1, after a pastorate of 21 years.

JONES, JOHN E., Lake Crystal, Minn., and removes to Oskaloosa, Io.

LUCK, CHAS. W., Weiser, Idaho, to go into business.

LUDLAM, HEADLEY O., Plymouth Ch., Guthrie, Okl.

MANNING, FREDERIC W., Marshfield, Mass.

MOSES, LEONARD H., Seward, Ill., after a pastorate of eight years.

MOREY, LEWIS W., Antrim, N. H.

PENWARDEN, B. H. (F. B.), Casco and Otisfield, Me.

SMEAD, H. G., Eagle Rock, Cal.

WATERBURY, A., Tawas City, Mich. The church unites in services with a new Presbyterian church.

Dismissals

MANCHESTER, HERBERT A., Danforth Ch., Syracuse, N. Y., Dec. 28.

MANNING, FREDERIC W., Marshfield, Mass., Dec. 19.

STERN, WALLACE H., Granville, Mass., Dec. 31.

WHEELER, CHARLES T., Pilgrim Ch., Pueblo, Col.

Stated Supplies

COMPTON, HERBERT E., at Cathay, N. D., in connection with First Ch., Fessenden.

DARLING, THOS. W., Wentworth, N. H., at Ripon, Vt.

JORDAN, WM. T., Trinidad, Col., at Twenty-sixth Street and Prospect Avenue, Kansas City, Mo., for three months.

MILES, ARTHUR, Elmwood, Ill., at Amboy.

POOR, WM. G., formerly of Keene, N. H., at Pawtucket Ch., Lowell, Mass., for a year.

SIMMS, THOS., formerly of S. Manchester, Ct., at Middlebury, Vt., through January.

Personals

CHANDLER, WATSON H., Clintonville, Wis., receives an increase of \$50 in salary.

DUSTAN, GEORGE, resigns superintendency of orphanage in Hartford because of the illness of

his wife, but will continue to live in Hartford. Rev. Chas. Morgan, Hampton, Ct., will succeed him at the orphanage.

GREELEY, LESLIE C., Middleton, Mass., read an original Christmas story called The Gift of Reuben Ben-Aaron on Sunday evening, Dec. 23.

HAGEMAN, JOHN C., Oxford, Mich., will spend some time in Chicago in study. During his absence the church will be supplied by Rev. H. A. Shearer of Oberlin.

HARLOW, SAM'L A., has closed his work at W. Boylston, Mass.

HOYT, JAS. P., recently of Cheshire, Ct., will supply for the winter at Melbourne, Fla., occupying the furnished parsonage.

KIDDER, SAM'L T., Ripon, Wis., who has for five years edited the state paper, *Our Church Life*, gives up the work with the present year and will be succeeded by Rev. W. M. Ellis of Elroy.

MATHEWS, S. SHERBERNE, Danielson, Ct., receives an increase of \$100 in salary the coming year.

MOFFAT, T. AIRD, Niagara Sq. Ch., Buffalo, N. Y., has been voted \$200 advance in salary, the second increase in two years.

NEWTON, B. GWENYRDD, First Ch., Pittsburg, Pa., will occupy his pulpit Jan. 13, for the first time after a six months' visit to Europe. During part of his absence Rev. Geo. March of Puritan Ch. has supplied.

PACKARD, EDWARD N., Plymouth Ch., Syracuse, N. Y., dislocated his shoulder by a fall on the pavement New Year's evening, and, though on the way to recovery, is likely to be housed for some weeks.

SMITH, E. SINCLAIR, Smith Memorial Ch., Grand Rapids, Mich., will preach at Grandville, for the coming year.

TWICHELL, JOSEPH H., Asylum Hill Ch., Hartford, Ct., has returned from a two months' trip abroad.

VOORHEES, LOUIS B., has been unanimously requested to withdraw his resignation at Groton, Mass., and granted a year's leave of absence.

Church Happenings

AITKIN, MINN., has obtained a building formerly owned by the Union Church Society, and has spent about \$1,200 in repairs.

ANDOVER, MASS., West, celebrated at its annual meeting the raising of a debt of \$900. Over \$1,200 was secured by voluntary subscriptions from members of the church and parish, in response to a single appeal.

AUBURNDALE, MASS.—The morning service on the last Sunday of the year was in memory of those who had died during the year, the pastor emeritus, Rev. Calvin Cutler, giving a sketch of Deacon C. C. Burr, and the pastor, Rev. C. M. Southgate, speaking of Dr. Henry A. Hazen and others.

BATH, ME., Central, dedicated, New Year's evening, its new \$3,100 chapel free of debt. There were addresses by the pastor, Rev. David L. Yale, by Rev. O. W. Folsom and others. The addition repeats the architectural features of the main building and adds the element of massiveness. Its five sunny apartments include lecture-room, ladies' parlor and primary Sunday school room. The carpet and two fine oak chairs were the gift of a former resident.

BURLINGTON, IO., held end-of-the-century services Dec. 30, with two fitting sermons by Dr. William Salter. He rendered this church a similar service at a mid-century gathering, having now been its pastor more than 50 years.

CONCORD, N. H., East.—Mrs. C. E. Staniels has presented the church with a tankard and two salvers containing 60 individual communion cups as a new century gift.

EASTLAKE, MICH.—The meeting house was burned to the ground Jan. 4, the second time in two years. Insurance \$2,000. It will be rebuilt at once.

HENNIKER, N. H., receives \$500 by the will of Mrs. Almary W. Colby, a member of the church for 69 years, who recently died at the age of 85.

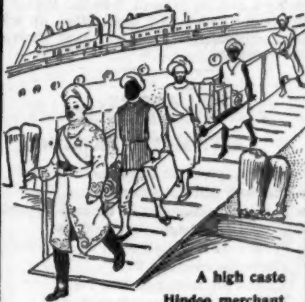
MANCHESTER, N. H., First has adopted its own missionary in the foreign field, thus becoming the sixty-third Congregational church to join in the "forward movement." After an address by Mr. L. D. Wishard, pledges were taken amounting to \$620. Later contributions give assurance of the support of one of the best men in the field.

NAUGATUCK, CT.—The pastor's family have just taken possession of the new \$20,000 parsonage, a gift to the church by J. H. Whittemore, Esq. Since the parsonage has been purchased it has been repaired, renovated and remodeled at considerable expense. Work on a new \$100,000 church edifice on the site of the old parsonage will begin in the spring. Every dollar of its cost is already

Continued on page 82.



(BUCKWHEAT is a native of Asia and is lawful food for fast days among the Hindoos.)



A high caste Hindu merchant

visiting America on business desires to keep "fast" on fast days, with all his servants.

But learns with dismay that nothing has been provided in the way of Phalahas or lawful food for such occasions.



Finally, after consulting the Hindu-English dictionary, a word is found which seems to indicate that such food is obtainable, though in somewhat different form.

A grocer upon application furnishes the article, which with the aid of an



obliging hotel cook, is prepared and served to the merchant, who being very hungry, partakes without delay. "Never," exclaimed he, "have I enjoyed such a delightful fast," and directs his servants to consign a large quantity of The H-O Co.'s Buckwheat to him in India that his countrymen may "hereafter 'fast' upon the delicious pancakes."



Bensdorp's
Royal Dutch
Cocoa

FOR COOKING AND DRINKING.

In yellow wrapped cans only. Price reduced, but quality maintained. Sold by first-class grocers. Free sample.

Address: **STEPHEN L. BARTLETT,**
IMPORTER,
68 India St., Boston.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. & B. BELL CO., Hillsboro, O.



FAVORABLY KNOWN SINCE 1826. **BELLS.**
HAVE FURNISHED \$5,000
CHURCH, SCHOOL & OTHER
BELLS. **W. MENEELY & CO.,**
WEST-TROY, N. Y. PUREST BEST
GENUINE BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE.



Church Bells, Chimes and Pools of Best Quality. Address: Old Established **BUCKEYE BELL FOUNDRY**
THE E. W. VANDUZEN CO., Cincinnati, O.



TRY THEM FOR
Coughs, Colds,
Asthma, Bronchitis,
Hoarseness,
and Sore Throat.

Fac-Simile
Signature of

on every
box.

**HOOPING-COUGH
CROUP**

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale at E. Fongera & Co., 30 North William St., N. Y.

Life and Work of the Churches

(Continued from page 81.)

Record of the Week

subscribed. The present parish house, a model of beauty and efficiency, the new parsonage and the coming church edifice will comprise one of the finest church plants in the country.

NEW HAVEN, CT.—Howard Avenue. The house has been renovated throughout and frescoed in oil, new pulpit furniture and windows have been put in, three of the latter fine memorials, and the old mortgage has been canceled, the whole involving an expense of nearly \$4,000.

PITTSFIELD, N. H.—Mr. Josiah Carpenter of Manchester has recently purchased a plot of land here, on which he proposes to erect a handsome library building of pressed brick, with granite trimmings, and to present it to the town. It is to be a story and a half high, fitted up with all modern conveniences, and will have shelving for 12,000 volumes.

Tangles

1. ARITHMETIC PARADOX

Here is a funny sum in fractions
Involving four distinct subtractions,
By which each remainder its minuend doubles,
Now solvers keen begin your troubles!

From 1-64 take half away;

The remainder is 1-32.

Again take half, and then I say

As 1 to 16 the answer's reckoned.

And when this remainder of half is bereft,
Quite strange to relate, 1-8 is left.

ANON.

2. A CONGRESS OF NATIONS

1. "The thief of time." 2. The scholar's dread. 3. A characteristic of the wise. 4. Mental in man, physical in beast. 5. The divinity student's aim. 6. Essential to success. 7. The criminal's fear. 8. Destructive to sanctity. 9. Usually alarming. 10. Righteous and otherwise. 11. Helps both capital and labor. 12. Marking a limit. 13. A process of nature. 14. Repulsive to all. 15. A linking together. 16. Expulsive in action. 17. A friend in dark places. 18. Representing another. 19. The lover's despair. 20. Familiar to country pastors. 21. The poet's necessity. 22. Forecasting events. 23. A military necessity. 24. Taking leave of office. 25. The physician's nation. 26. The maiden's charm. 27. A floral nation. 28. Adds royal dignity. 29. Exercises authority. 30. Calvin's nation. 31. The traveler's goal. 32. An object of political strife. 33. Wandering. 34. Determined by creeds. 35. Embodiment. 36. Avoided by the fastidious. 37. Practiced by ritualists. 38. May express preference. 39. The apex of success. 40. Extremely deceptive. 41. Consequent on explosions. 42. Taking turns. 43. Accusatory. 44. Heard in a thunder shower. 45. Scattering abroad. 46. Estrangement. 47. Process of reasoning. 48. Of evil intent. 49. Destruction. 50. Violent death.

I. G. M.

3. RIDDLE

It has various uses, but this may be said—
Though it often is driven, it cannot be led;
A fastening, measure, protection or guard,
There are five to a foot, and sixteen to a yard.
Consider a moment, you'll soon understand,
For each of you keeps an assortment on hand.

M. C. S.

ANSWERS

95. Mendacity.

96. The minute hand of a watch or clock passes the hour hand 11 times in the course of a day, or once every 1 1-11 hours.

97. Be-he-moth.

98. A makes 11 1-9 per cent. better bargain than B.

Answers acknowledged: From Abbie A. Tidd, Westboro, Mass., to 91, 92, 93; Ella, Quincy, Mass., 91, 92; Alice L. Moss, Ishpeming, Mich., 90, 91, 92; Katie Lynch, Salem, Mass., 92, 93, 94.

If anybody succeeds in conquering No. 1, we shall be glad to know about it.

A special prize—Milton's Poetical Works in a pretty edition—is to be awarded for the best and neatest list of "nations" in answer to No. 2. The solutions must be forwarded within ten days.

Home Missionary Fund

TO SEND THE CONGREGATIONALIST TO FRONTIER WORKERS

Mrs. A. M. D. Alexander, Northfield.....	\$2.00
Class 26, Pilgrim Ch. S. S., Providence, R. I.....	4.00
M. B. Swetland, Chicopee Falls.....	2.00
Mrs. E. W. Kingsley, West Hampton.....	1.00
Mrs. H. L. Crandall, New London, Ct.....	3.70
Miss M. F. Spear, Newton.....	2.00
Miss Caroline Spear, Newton.....	2.00
J. P. Brown, Brookline.....	2.00
Mrs. C. A. Putnam, Philadelphia, Pa.....	2.00
Friends, Norwich, Ct.....	6.00
W. H. Edwards, Watertown.....	2.00
Mrs. O. Clark, Barre.....	2.00
M. A. Smith, Hartford, Ct.....	3.70
J. E. Northrop, Ivoryton, Ct.....	2.00
Mrs. R. B. Montague, Brookfield.....	2.00
A. E. Dean, Freetown.....	2.00
G., Millbury.....	2.00
J. Davenport, Brooklyn, N. Y.....	4.00
Mrs. J. F. Kimball, Andover.....	2.00
Mrs. P. C. Reed, Plymouth, N. H.....	3.00
A. Friend, Peabody.....	3.00
A. Friend, Sudbury.....	2.00

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 4

Miss Frances J. Dyer presiding, read Acts 3 and spoke of some of the great rich gifts of God available for our work, quoting from Phillips Brooks, "It is a terrible thing for a rich man to go through life and never have helped a poor man out of his plenty, but it is far more terrible for a Christian to die without having brought any soul to Christ."

Helpful thoughts were expressed by Mrs. Kellogg concerning stewardship of the manifold grace of God, and by Mrs. Capron concerning the many ways of bringing souls, including Christian souls, to Christ. Mrs. H. T. Perry spoke of the value of Andrew Murray's With Christ in the School of Prayer, and Miss Price spoke of the beautiful testimonies to his life in Africa, and told of a visit which the missionaries at Inanda had greatly enjoyed from his daughter, who is a Salvation Army captain. Mrs. Thompson emphasized the constant need of the Spirit, and Mrs. Lamson and Miss Kyle added to the interest of the hour.



Elgin Watches

are tested and tried by extreme heat and cold at the factory and adjusted to withstand varying temperatures.

Genuine Ruby Jeweled Elgins

are sold by all Jewelers in sizes and styles to suit, and at reasonable prices.

An Elgin Watch always has the word "Elgin" engraved on the works—fully guaranteed.

Booklet Free.

ELGIN NATIONAL WATCH CO.
ELGIN, ILL.

16,600 frs.
National Prize at Paris

Quina LAROCHE

A Ferruginous Tonic

Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemia and Poverty of the Blood.

33 rue Drouot
PARIS

R. Fougere & Co.
Agents, N. Y.

326 FIRST PREMIUMS SEND FOR FREE CATALOGUE.
Prairie State Incubator Co.
Homer City, Pa.

Afternoon Tea

RAMONA or ATHENA Sugar Wafers are the daintiest of tea-table delicacies—tempting tid-bits for the hostess to tender her favorite friends.

Ramona and Athena SUGAR WAFERS

are a revelation in fancy baking. Particularly nice to serve with fruit, ice cream, or any kind of dessert. Ramona has chocolate-cream flavoring. Athena is delicately flavored with lemon. Sold everywhere in sealed tins.

NATIONAL BISCUIT COMPANY

BE A MONEY-MAKER. \$30 A WEEK SURE.

GOLD, SILVER, NICKEL AND METAL PLATING. NEW, QUICK PROCESS.

You can positively make \$5 to \$15 a day, at home or traveling, taking orders, using and selling Prof. Gray's new line of Dymans, complete Plating Outfits and Supplies. No toys. Unequaled for plating watches, jewelry, tableware, bicycles, all metal goods. Heavy plate. Warranted. No experience necessary. LET US START YOU IN BUSINESS. We do plating ourselves. Have years of experience. We manufacture the only practical outfit, including all tools, lathe and materials. All sizes complete, for jewellers, agents, shops, manufacturers and the work they can do. People bring it. You can hire boys cheap to do your plating, the same as we, and collectors to gather work for a small per cent. Replating is honest and legitimate. Customers delighted. WE ARE AN OLD ESTABLISHED FIRM. Been in business for years. Know what is required. Our customers have the benefit of our experience.

THE ROYAL PROF. GRAY'S NEW DIPPING PROCESS. Quick. Easy. Latest method. Trade secrets FREE. dynamo or polishing necessary with this process.

DEMAND FOR PLATING IS ENORMOUS. Every family, hotel and restaurant have goods plated instead of buying new. In cheaper and better. Every dealer, shop and factory want an outfit, or plating done. You will not need to canvass. Our customers have all the work they can do. People bring it. You can hire boys cheap to do your plating, the same as we, and collectors to gather work for a small per cent. Replating is honest and legitimate. Customers delighted. WE ARE AN OLD ESTABLISHED FIRM. Been in business for years. Know what is required. Our customers have the benefit of our experience.

WE ARE RESPONSIBLE and Guarantee Everything. Reader, here is a chance of a lifetime to go in business for yourself. WE START YOU. Now is the time to make money. WRITE TODAY.

OUR NEW PLAN, Samples, Circulars, Etc., FREE Address GRAY & CO., PLATING WORKS, 617 Miami Building, CINCINNATI, OHIO.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 20-26. Abiding Influence. Heb. 11: 14; Matt. 26: 13.

In the midst of so much that is fleeting in this world it is a comfort to think that only wholesome influences survive. A bad man may influence some of his contemporaries and set in motion a chain of disastrous events, but the tendency of evil is always suicidal. In the long run, as the Bible puts it, "The memory of the wicked shall rot." Did Judas Iscariot have any influence, in the true sense of the word, long after his death? Who thinks of Nero today, except with a shudder and a shrinking from all that he represented? Even the assassin who goes to the commitment of his dark crime does not nerve his arm for the foul deed by calling to mind the cruel and besotted Roman emperor. No, it is the good, not the evil, which men do that lives after them.

And again it confirms our faith in a wise ordering of this universe when we are brought to recognize the fact that not alone the good in general, but the best things of their type abide. We mourn sometimes over the hold which the ephemeral has upon mankind, how the comparatively cheap and trifling things gain possession of the popular mind. A book, for instance, comes up and is talked about everywhere; it is the one book of the hour, but only of the hour, for five, ten years go by, you mention its title, and the majority of people say they have forgotten it or have never read it. But a great classic, like Uncle Tom's Cabin, pulsating with a tremendous moral issue, lives on from generation to generation; nothing can dispossess it from its sure place in the hearts of men. So Michael Angelo's Moses lives on, and the Sistine Madonna and Cologne Cathedral and every embodiment of the noblest thought of the artist. The reason is the thing that survives represents the best thought and emotion and service to the world of the worker.

But it is not alone of the great names in literature and art and in the Christian Church of which we ought to think. Find some business man engrossed in money-making, occupied with a hundred interests that seem altogether mundane; but get beneath the surface of his life, into the hidden springs and find the abiding influence of a mother's love, the memory of the Sunday evening hour in the old farmhouse, way back in the country, where he sat by her knee and heard her repeat the sweet words of the psalm or Christian hymn. Or go into some remote Colorado mining camp, and get near enough to some rough, profane miner to discover what survives in him as a heritage from bygone years, and the chances are that you will find locked up in the recesses of his heart the image of a little child, or of some fair, true woman who was all the world to him in other years. Thus it is that human lives pass over to others something imperishable.

The secret of it all is that either faith or love or both have been doing their magical work, and wherever they are present some influence goes forth that lasts. The two verses cited as our text tell the story: one about the man of faith and the other about the woman of love; the one, though dead, yet speaks, because he believed in God when his brother did not, and the other is held in honorable remembrance because she broke at the Master's feet that which cost her something. Not much influence of an abiding character shall we have unless faith and love pervade all our relations to our fellowmen, for it is only he who doeth the will of God that abideth forever, and doing the will of God means first of all a belief on his name and then love, constant and abundant, to all with whom we have to do.

Interdenominational Views

Some Points of Agreement

By breadth of editorial review and through its "Christian World Numbers" this paper is becoming more valuable to denominations outside our own. This is *The Congregationalist's* new appeal in a new century. How it is received and appreciated let others tell:

"My trial subscription has made *The Congregationalist* a necessity."—*Christian, Massachusetts.*

"I will take advantage of your offer. I am a Methodist. I never read so carefully an edited paper as you print."—*New York.*

"It takes me longer to read *The Congregationalist* than any other papers I get because there is more in it that I want."—*Presbyterian, Pennsylvania.*

"I hardly see how I can take it, as I have so many others, but hardly see how I can get along without it, hence find inclosed," etc.—*Free Will Baptist, Maine.*

"I thank you for the paper and assure you that I enjoy it much."—*Baptist, New York.*

Here is agreement in essentials. It is a natural inference that that which called out this unanimous testimony from five different communions must be broad and Christian.

"Your paper commends itself because of its Christian liberality to all denominations."—*Massachusetts.*

For its wide outlook religiously, all Christians need *The Congregationalist*. Because all need it Congregationalists must have it.

In view of the demand for last week's "Christian World Number," we will extend the offer made in that issue until January 19, accepting all orders for new yearly subscriptions at the special rate of \$2, and guarantee the subscriptions to begin Jan. 1.

Yours, *THE CONGREGATIONALIST,*
Warren P. Landers, Supt. of Circulation.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

Atlantic Monthly.....	\$3.25
The Century Magazine.....	3.60
St. Nicholas.....	2.60
Scribner's Magazine.....	2.85
Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
The Pilgrim Teacher (new subscribers).....	.25

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

THIN CHILD

If a child is thin, let him take a little of Scott's emulsion of cod-liver oil.

Some children like it too well; begin with a little. A half- or quarter-teaspoonful is enough at first, if the stomach is weak; but increase, as you find the stomach will bear.

The effect is: the little one takes on strength; gets hungry; eats and is happy; gets fat—he ought to be fat—and gets healthy.

We'll send you a little to try if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

I am the tooth brush you hear so many speak about.

SOLD ONLY IN A YELLOW BOX—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—cleans between the teeth. Hole in handle and hook to hold it. This means much to cleanly persons—the only ones who like our brush. Adults' 35c. Youths' 25c. Children's 25c. By mail or at dealers. Send for free booklet "Tooth Truths." FLORENCE MFG. CO., 23 Pine St., Florence, Mass.

Prophylactic Tooth Brush

Pride in Coffee

If her coffee is good, the housewife is known as a "lovely cook." Nothing else cuts so much figure. With "Faust Blend," a good pot and Blanke's recipe, you can't get poor coffee.

Write for recipe and booklet, FREE.

If your grocer doesn't handle it, send \$1.30 for three-pound can of Faust Blend, whole, ground or pulverized.

Blanke's Coffee,
St. Louis.



Vapo-Cresolene

"We Were Not Disturbed All Night." Parents tell us this who have vaporized Cresolene for their children with Whooping Cough or Croup. The record of twenty years shows the great curative and preventative power of Cresolene for Bronchitis, Influenza, Measles, Catarrh, Coughs, Scarlet Fever, and other contagious diseases. Recent tests made at the Yale Pathological Laboratory prove that vaporized Cresolene kills the germs of diphtheria. Send for descriptive booklet with testimonials. Sold by all druggists.
Vapo-Cresolene Co., 180 Fulton St., New York.

ORNAMENTAL FENCE

25 different designs, they are all steel and cheaper than wood fence. Special prices to Churches and Cemeteries. Write us for catalogue.

KOKOMO FENCE MCH. CO.,
431 NORTH ST. KOKOMO, IND. U. S. A.

BLANCARD'S PILLS & SYRUP

—OF—
IODIDE OF IRON

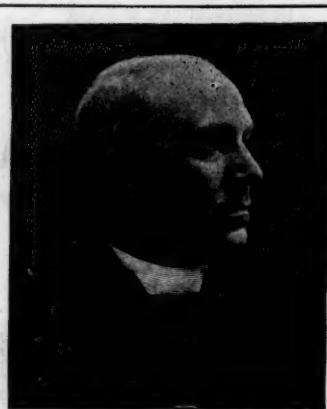
for ANEMIA, POORNESS OF THE BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, Etc.

None genuine unless signed "BLANCARD" ALL DRUGGISTS.
E. FOUGERA & CO., N. Y. Agts. for U. S.

AN EARNEST APPEAL

To Churches, Sunday Schools, Missionary Societies, University Associations, and all who are Interested in the Religious and Moral Welfare of American Students Abroad

THE American Church in Berlin has existed forty years without a church building of its own. It ministers to a colony of 2,000, mostly students, yet its work is crippled for lack of a building. Its morning service, with an average attendance of 500, meets in a hall in a second



REV. DR. DICKIE
Pastor of the American Church in Berlin

story, down a back court; its Christian Endeavor Society and Prayer Meeting in a third story upper room; its Sunday evening service is held in the Pastor's house; its Sunday School meets in the house of one of our members, and its Ladies' Union from house to house.

Its doctrinal creed is simple enough and wide enough for all American Christians to join in. Its membership embraces all denominations, from Quakers to High Church Episcopalians, and at its sacramental seasons Christians of every name realize something of Church unity as they bow together at the table of the Lord.

WE NEED YOUR HELP

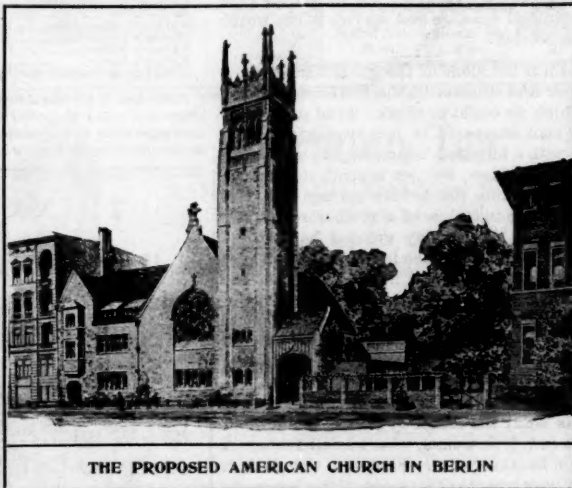
The Church has no pew rents; no endowment fund; no support from Church or Society, yet it has paid its own modest expenses, through the weekly offering at the Sunday morning service. But a congregation composed chiefly of American students cannot do more. The American people must be appealed to on behalf of these two thousand who form the very flower of American youth. For twelve years the Church has striven and struggled, has prayed and labored and appealed and entreated for help to build a Church worthy of America, and suited to the needs of our students' social life. The very persistence with which the

Church has struggled, its perseverance in the face of discouragements and difficulties, and the bright prospects for its future, should commend this its appeal to all Americans.

THE PLOT PURCHASED

The struggle for permission to build has been brought to a successful end. A lot on Nollendorf Platz, the centre of the American colony, has been bought and paid for. The contract for the building is ready to sign, but \$15,000 is lacking to complete it **without debt**, and debt would be disastrous. In these circumstances we make our appeal, and a generous friend of our church has already promised a liberal contribution, providing the rest is speedily raised. Will you not help us to secure this generous gift?

Chauncey M. Depew, John D. Rockefeller, Wm. E. Dodge, the late Roswell P. Flower, the Misses Olivia and Caroline Stokes, D. Willis James and John D. Archbold, of New York; Mrs. John Ballentine and Mrs. Runyon, of Newark; John Wanamaker and John H. Converse, of Philadelphia; G. F. Swift and the Kenwood Church, of Chicago, and Mrs. Grover Cleveland, are among those who have been help-



THE PROPOSED AMERICAN CHURCH IN BERLIN

ers of the Church by generous donations. Will you not follow their example, so that ground may be broken and the building begun without delay.

Every contributor will receive a photogravure of the New American Church in Berlin as soon as the building shall have been consecrated to the Service of our Lord.

Contributions in aid of the completion of the American Church in Berlin will be gratefully received from the readers of "The Congregationalist" and all others who are interested in this most deserving project. All contributions should be addressed to the office of "The Congregationalist," and every gift will be acknowledged personally by Dr. Dickie. Or, if preferred, contributions may be sent direct to the undersigned, at the following address: REV. J. F. DICKIE, D. D., St. Denis Hotel, Cor. Broadway and 11th St., New York City.